

THE PACIFIC CHURCHMAN

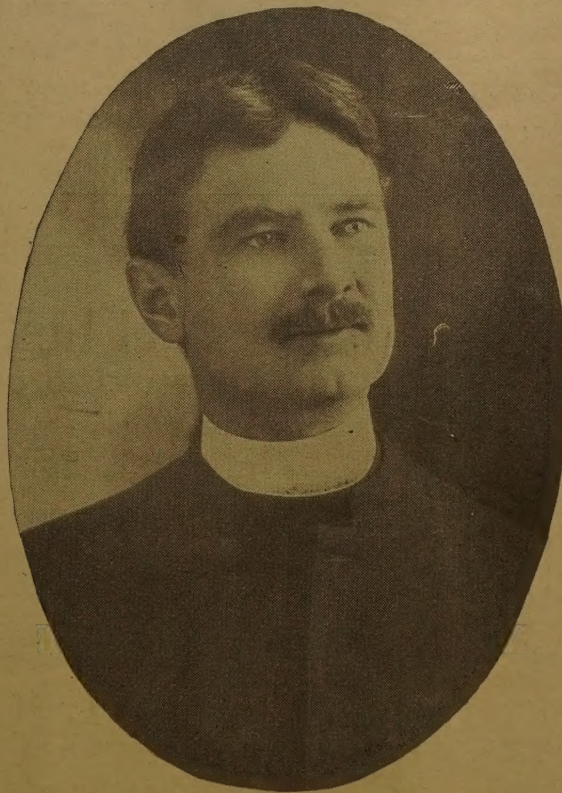
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FOR CHRIST
AND THE CHURCH

Number 9

San Francisco, April, 1913.



REV. ALWARD CHAMBERLAINE.
*Rector and Missionary.
Coeur d'Alene Mining District.*

The Pacific Churchman will devote this page to a BUSINESS DIRECTORY for the benefit of our readers. Now that PARCEL POST is available our out-of-town subscribers can be satisfactorily supplied from reliable city firms, and The Pacific Churchman will do its best to help in the promotion of this goodwill.

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Missionary Work in Idaho



REMARKABLE GROWTH IN THE COEUR D'ALENE MINING DISTRICT MISSIONARY WORK IN IDAHO.

There is much of romance in the history of the mining camps of Idaho. The thirst for gold that first drew men to that section in the northeast corner of the Eighth Missionary Department was of the same strength as that which attracted the '49ers to California and caused the famous Klondike rush to Alaska. As soon as settlements of any size began to spring up in Idaho the missionary came, and the missionary is there today, doing a noble work and accomplishing great things in the Master's cause. In the story that is to follow it is our purpose to tell first of the wonderful work being carried on by the Rev. Alward Chamberlaine, rector of Holy Trinity Parish, Wallace, Idaho, and missionary in the Coeur d'Alene mining district, with a bit of previous history, later sketching some of the interesting anecdotes of the region where so much has been accomplished.

Mr. Chamberlaine has under his care besides his own parish the following Churches: Emmanuel, Kellogg; St. Andrew's, Mullan; St. Peter's, Wardner; and St. Thomas', Murray. During the past two years in this section two new Churches have been built, two Sunday Schools opened, 140 Baptisms performed, 87 persons presented for confirmation, and the communicants have grown from 109 to 225, while the Sunday School scholars have increased from 147 to 325. This represents a larger growth for this period than during the preceding ten years, and has stirred the people to renewed efforts and heartened them with a new spirit to go forward.

Holy Trinity, Wallace.

The Church in Wallace has passed through many and varied experiences. Its history is filled with discouraging incidents, as is the case with most pioneer towns. But, through the devotion and perseverance of its faithful communicants, it has shown wonderful vitality and has lived through them all.

As nearly as can now be ascertained, the first service was held either late in the fall of 1887, or in the beginning of the year 1888 by Bishop Talbot in Human's hall, a frame structure long since burned down and replaced by a brick block. Wallace was "wild and woolly" in those days. The Bishop in writing of the incident relates as follows:

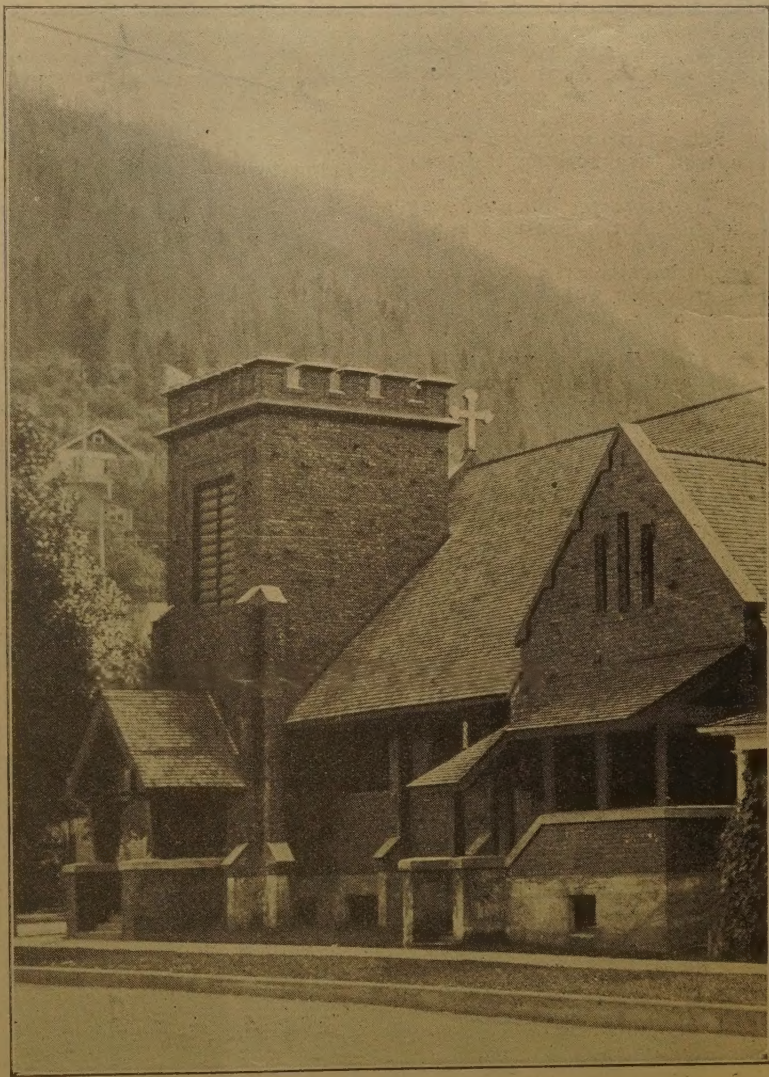
"At the time of my first visit to the Coeur d'Alenes, Wallace was my objective point, and the first engine had but recently reached the camp. I had managed to send word of my coming to some young men who had preceded me by a few weeks. Already a rude printing press had been set up, and as I stepped from the train I was handed a large green circular which had been widely distributed and was posted up on stumps, logs and shacks in every direction. It read as follows:

"The Bishop is coming. Let all turn out and hear the Bishop. Services in George and Human's hall tomorrow, Sunday, at 11 a. m. and 8 p. m. Please leave your guns with the usher."

"The young men who got up this unique notice wished to have the service in entire harmony with the environment.

"As I was escorted from the station to my hotel, I was impressed by a scene of throbbing activity. The camp was crowded with men, and the sound of saw and hammer filled the air. Conspicuous among the rude buildings and tents which made up the town there were by actual count sixty saloons. It was a confused and stirring spectacle. I found to my surprise that two of my own cousins

named, and who had some sort of a title to the townsite, the promise of an eligible lot. The next step necessary was to raise money for building a Church. After the morning service, and before dismissing the congregation, I dwelt upon the importance of having a place of worship, and asked their generous co-operation in securing the funds. By way of encouragement I informed them that a kind layman in Philadelphia, Mr. Lemuel Coffin, had given me a check for \$500 on condition that I get a thou-



Holy Trinity Church, Wallace, Idaho.

(the Dunn brothers) from Missouri, bright and enterprising fellows, were the owners of a local paper; hence I was at once made to feel at home.

"On the next morning, Sunday, I was curious to see whether or not the green circular had been effective in drawing a congregation. Its charm had been patent. The hall was packed and the congregation, as was usual in new mining camps, was made up almost entirely of men. No Church of any kind had been built, and, indeed, so new was the place that my visit was the first made by any clergyman. I had already on the evening of my arrival, secured from Captain Wallace, after whom the place was

sand dollars more in some town and thus erect a \$1500 Church; and I expressed the hope that Wallace might obtain this gift. In closing I gave notice that at the evening service subscriptions would be received, and that I felt sure that all would help in raising the \$1000.

"That Sunday afternoon I took a walk through the camp. On every side men were hard at work as on any week day. The stores and banks, not to mention the saloons, were all open. As I passed one bank I recognized in the cashier a gentleman whom I had met before. He invited me in and asked about the services and my plans. I briefly outlined to him my purpose of raising \$1000 that

evening at the service. He generously offered to give \$100 himself. Another member of the firm pledged \$75, and a third pledged \$50; they all said they would be present and when called upon would name the amounts respectively promised. A large and eager congregation of men again gathered at the hall at 8 o'clock. After the service and sermon I renewed my plea for a Church and mentioned the \$500 check in my pocket, ready to add to the \$1000 if only we could secure that sum then and there. I asked a gentleman to come forward and keep a record of the pledges as they were made. I called first for \$100 subscriptions; only one person responded. Then for \$75 pledges; again but one answered. Then for \$50 offers; several of these were made. When the \$25 pledges were called for, the response were so numerous that I began to feel that the whole amount would be obtained. Finally, when I asked for the \$10 gifts, an old and poorly dressed man, sitting near the front, cried out in a shrill voice: 'Put me down for \$10, Mr. Bishop.' I hesitated, fearing that he could not afford so much, but the gentleman who was keeping the record reassured me, saying: 'He's all right. That's old Huckleberry Jim. He's rich and got money in the bank. He could afford to give \$50. He is getting \$8 a barrel for his huckleberries in Spokane.' The congregation was dismissed with the cheering news that the money was all in sight."

At that time Wallace was not the beautiful little city of 3,000 people—possessing as many improvements as any in the State—which now meets the gaze of the traveler as the train glides up the canyon of the south fork of the Coeur d'Alene River. Wallace was but a small village of a few hundred people, having been settled later than Murray, Eagle, Osburn or Wardner. Then it covered but a small portion of the area occupied at present.

Active Work.

A Mr. Lane—sent originally by the

Methodists—held services for a time in the old school house, and after the Bishop's visitation decided to become an Episcopal clergyman, and was ordained deacon while in charge. About the middle of the year 1888 the lots where the Church now stands were purchased for \$80. Mr. Lane left soon afterwards and was succeeded after a few months' intermission by the Rev. Mr. Gunn. During his stay of a little over a year the Church was built.

After Mr. Gunn left in 1890, there was no minister for six months. Then Archdeacon Sulger came in April, 1891. Mr. Herman Page came in June or July and remained about six months. He was ordained deacon and priest during his stay. He was succeeded by Mr. Sellick, another lay-reader, who remained about three months. He, in turn, was followed by the Rev. Mr. Sulger, the Archdeacon, for a short period, until the Rev. J. A. Staunton came in May, 1892. During his stay of one year, the Church began to grow, a number were baptized and confirmed, and a better organization of the Church forces was accomplished. He was ordained to the priesthood at this place. For a long period following his departure the Church struggled on without a minister. A number of young ladies heroically labored in the Sunday School and kept it alive until A. J. Holworthy came in 1894 and took charge as lay-reader. Mr. Holworthy poured his whole energy into the work and was soon ordained deacon, and later advanced to the priesthood. He left in 1898, after a ministry of about four years, during which time much progress was made. After the mission had been vacant six months the Rev. Alfred E. McNamara came in August, accompanied by Mr. Thomas Johnson, a lay-reader. The Church at this time was disorganized, and the people scattered by removal and dissension. Mr. McNamara, however, struggled along during his own illness and amid the Coeur d'Alene rifts to reunite and build up the Church.

In August, 1899, he was succeeded by

the Rev. Freeman Daughters, who worked hard for the interests of the Church for a period of three years and was succeeded by the Rev. George C. Groves in 1902. On the 20th of August, 1902, having previously obtained the consent of the Bishop of Spokane, the congregation organized itself into a parish.

Holy Trinity, Wallace, thus became the first parish in the State of Idaho. Mr. Groves did much good work during his ministry here, and finally left in 1905 to be succeeded by the Rev. Freeman Daughters, in June, who returned to the Church for a period of ten months. After a short vacancy, the Rev. Oswald W. Taylor became rector in the fall of 1906, and remained in charge for about two years and a half.

New Church Planned.

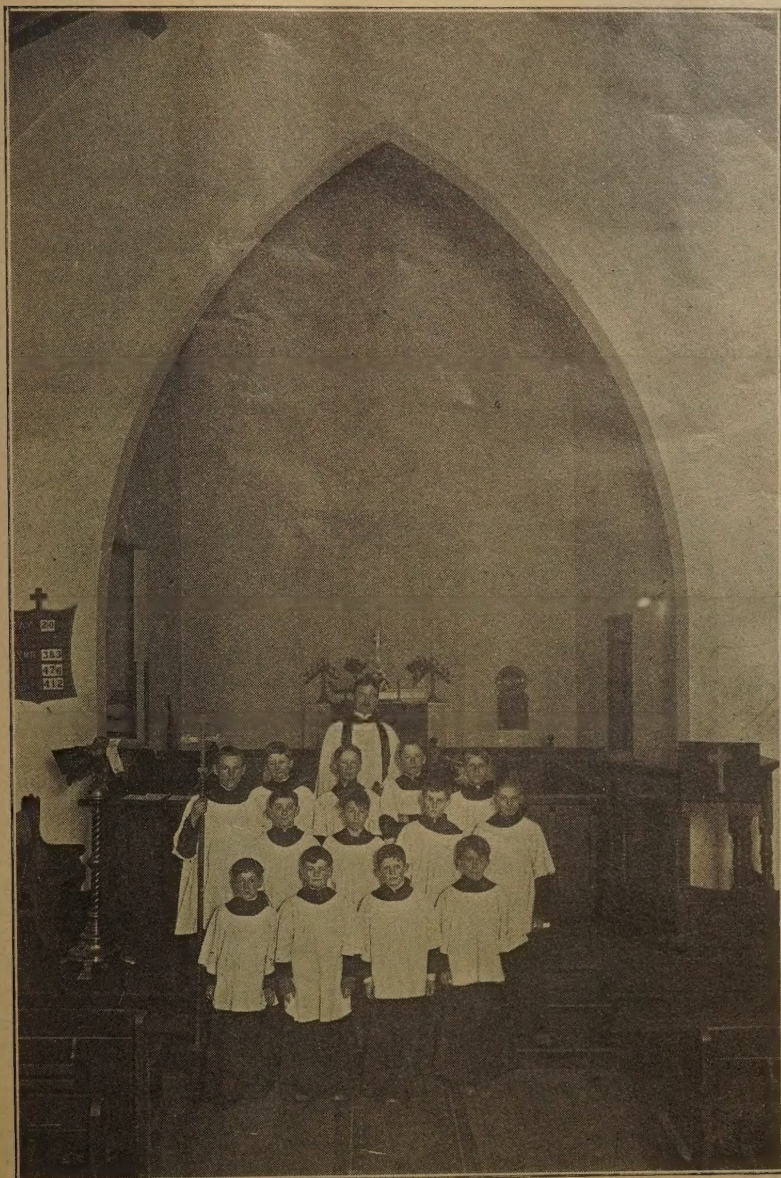
The original Church building had by this time become quite dilapidated, and it was decided to rebuild an entirely new structure. Mr. Taylor did most faithful work in securing subscriptions to a building fund, but did not stay to see the new church started. He resigned February 28, 1909, and was succeeded, after an interval of six months, by the Rev. P. W. Reed.

The Rev. Mr. Reed's rectorship began in September, 1909, and continued until June 30, 1910. Much good work was accomplished; thirteen persons were baptized into Holy Trinity Church and fourteen presented for confirmation. On June 26, 1910, the cornerstone of the new Church was laid by the Rt. Rev. James B. Funsten, Bishop of Idaho, and the Rector, in the presence of a large congregation. A few days later, Mr. Reed resigned his rectorship, and was succeeded on August 1, 1910, by the present Rector, the Rev. Alward Chamberlaine.

The foundation having been put down at a cost of about \$1700, work on the walls and superstructure began about this time. On August 20 the great forest fire swept the mountains surrounding Wallace, and a large portion of the town was left in ashes. The section in which



Holy Trinity Church and Sunday School.



Interior of Holy Trinity with Choir Boys and Rector.

the Church was located escaped the ravages of the flames, but building operations were delayed. However, by the end of November, the Church was about completed, and the first service was a celebration of the Holy Communion, November 23, 1910.

The total cost of this beautiful edifice was something over \$10,000. Of this amount \$7,500 was raised by subscription, and \$2,500 borrowed from the American Church Building Fund Commission. The raising of the above named amount was no small undertaking. It represents the consecrated offerings of individual members of the Church, the united efforts of guilds and Church societies, and gifts of many liberal-hearted citizens of Wallace and vicinity.

Emmanuel Church, Kellogg.

The history of Emmanuel Church, Kellogg, begins with a movement which was started in the spring of 1910, during the ministry of the Rev. P. W. Reed, for the transfer of the old St. Peter's Church at Wardner to a point more centrally located. After giving the matter full consideration, however, this plan was not considered feasible, and it was decided by the vestry to build a new church in the central portion of the town of Kellogg.

Mr. Reed resigned his work in Kellogg, June 30, and was followed by the present rector on August 1, 1910. Services were held in McConnell's hall dur-

ing that month, and plans and specifications for the new Church were drawn.

The foundation of the Church was started about the middle of August, and the beautiful little Gothic edifice completed and ready for the first service on the third Sunday in Advent, December 18, 1910. On this date the Sunday School was organized with an attendance of thirty children and three teachers. Since then it has grown to an enrollment of about 100 children and ten teachers. For the past year it has been under the superintendency of Mr. Fred Callaway.

Many, indeed, have been the spiritual blessings which have crowned the efforts of the missionary at Emmanuel Church since the day it was opened, nearly two years ago. Seventy-two persons have been brought to holy baptism, one-third of whom were adults; and 42 persons presented for Confirmation. The number of communicants has increased from 17 to about 90.

Bishop Funsten in his annual address before the clergy and laity assembled at Boise for the fifth Convocation, June 1, 1912, thus alludes to this work:

"Under the guidance of the Rev. Alward Chamberlaine a really remarkable work has been accomplished in Kellogg, Wallace and Mullan. Mr. Chamberlaine's report will show the large number he baptized and presented for confirmation in these places."

The total cost of the Church was a trifle over three thousand dollars, \$500 of which was met by a gift from the Church Building Fund Commission.

From present indications, it will not be long before it will be necessary to enlarge the Church. The classes of the Sunday School are so crowded that a part of the furnace room has been fitted up as a class room for the kindergarten department.

St. Peter's, Wardner.

The first service was held in St. Peter's Church, Wardner, in 1895.

For more than fifteen years this little House of God has held aloft upon its wooden steeple the sacred emblem of man's salvation, the Cross of Jesus



The original Holy Trinity, Wallace, Idaho.



Emmanuel Church Choir.

Christ. Silently it has plead the Saviour's love to every passerby. At its font, many of the children and grown persons of Wardner were dedicated to the Lord in holy baptism; before its altar they knelt to receive the sacred food of the Holy Communion; there, also, they pledged their vows in holy matrimony; and from its portal many were carried to their last earthly resting place. Is it any wonder that around this sacred edifice should still cling many loving and hallowed remembrances.

For nearly three years the chapel has stood unused, the rapid growth and development of the new Emmanuel Church, Kellogg, about a mile away, rendering division of energy unwise.

Late last year, however, it was decided to once again open the little Church. It was thoroughly renovated and at the

first service the building was filled and seventeen adults and children were Baptized. Since then the work has gone steadily on.

St. Andrew's, Mullan.

The first service of the Church, as far as can be learned from careful inquiry at this time, was held on August 26, 1892, in the Rutter building (which, by the way, is the same structure now used as the chapel), by the Rt. Rev. Ethelbert Talbot, Bishop of Idaho and Wyoming, and the Rev. J. Staunton, deacon in charge. Occasional services and funerals were held from time to time, but it was not until the summer of 1896 that regular services were established.

Mr. C. O. Oxnam was placed in charge, as lay-reader, about this time (1896), and regular services were begun in the old Walgreen carpenter shop. After hold-

ing several services in that building, James Conklin made the congregation an offer of the use of an empty store building on Main street, which was accepted, and services were held there for a time.

It was in this place, and at this time, that the Guild was first organized with Mrs. Oxnam as president, and Mrs. Lydia Pott, secretary-treasurer. The first project undertaken was the collection of funds for the purchase of a building to be used as a Church. A sum sufficient to purchase a lot with a dwelling was soon realized, and there was enough left over to remodel the lower floor into a chapel, the upper floor into living rooms for the missionary and his wife. This was the same building in which the first services had been held. The price was \$200.

When everything was complete and ready for the opening service, Bishop Talbot, accompanied by the Rev. Mr. Holworthy of Holy Trinity, the Rev. Mr. Thurlow, and a clergyman from Coeur d'Alene City, came for the dedication of the chapel. It was an occasion of great rejoicing among the Mullan members.

The work passed through some discouraging periods, but during the past two years under Mr. Chamberlaine much has been accomplished.

Fourteen persons have been baptized, and fifteen presented for confirmation. Services have been held at more or less regular intervals, and a thorough visitation of all the people made.

For many reasons, the Missionary did not think it advisable to urge a reorganization of the Guild until recently. Such an opportunity presented itself on July 1, 1912. After a solemn service of the Holy Communion, the subject was brought before the congregation and willingly acquiesced in. The meetings are large and enthusiastic, and there is every reason for hope of a bright future.

History and Romance.

The Coeur d'Alene mining district is located on the western slope of the Rocky Mountains, in the panhandle sec-



Emmanuel Sunday School, Kellogg.

tion of the State of Idaho. The local range is known as the Bitter Roots. Within a very limited territory, not exceeding twenty miles long by twenty miles wide, is embraced a mining district which produces nearly one-half of all the lead mined in this country. The gross yields of these mines for the year 1911 reached the enormous figure of sixteen million dollars.

The story of the opening of the Coeur d'Alene region goes back to 1842, when a mission was established by the Jesuits for the Coeur d'Alene (owl-hearted) Indians. These Indians were so named by the early French trappers, because they considered them mean-spirited, sharp and hard, as shown by their shrewdness in trade. A large wooden Church was built, being fastened together entirely with inserted wooden pins in default of nails.

In 1854 Lieutenant John Mullan, after whom the present town of Mullan is named, acting under instructions from the War Department, began explorations for a wagon road over the Bitter Root

taken by the Northern Pacific Railroad to Missoula, Montana.

In the fall of the year 1878, a middle-aged man, rough in appearance, rugged in constitution, yet with a kindly eye and friendly disposition, was making his way over the old Mullan road from Montana to the then little known country of the Coeur d'Alenes. Fresh from prospecting the hills of Colorado and New Mexico, Andrew Pritchard was in excellent trim for the great work just ahead of him. Crossing the ranges of the Bitter Root Mountains, with their beautiful, though narrow, valleys, snow-crowned peaks and sides of green, where pine, cedar and tamarack clung to their holds, trudged the old mountaineer in search of gold.

Passing down the canyon of the South Fork, he pitched his tent not far from the present town of Osborn, and there discovered the quartz cropping of the old "Evolution" ledge. Not being prepared to develop this ledge, he began prospecting for placer gold, and in the summer of 1882, after cutting his way through

home in Santa Barbara, California, to the Coeur d'Alenes, but urged him above all things to tell no one of the strike. In reply, Colonel Endicott asked the privilege of bringing "his son-in-law and a friend or two." The favor was granted, and in June of 1883 came the colonel with grub, picks, shovels and pans, and last, but not least, sixteen friends. Pritchard's joy at seeing his old-time preserver was somewhat dampened by what he considered the colonel's indiscretion in traveling over the country with such an outfit, and thus "giving the snap away."

The Rush.

It was not long, however, before the news leaked out, and men of all climes and conditions of life began the mad race for a chance to dig gold in the new El Dorado of Northern Idaho. Large parties of men, including miners, ranchers, saloonkeepers, prizefighters, gamblers and tenderfeet, flocked from every quarter to the new gold fields, with never a thought of the hardships they would



Emmanuel Church, Kellogg, Idaho.

and Coeur d'Alene Mountains to connect Fort Benton, Mont., with Fort Walla Walla, Wash. These preparations to invade their happy hunting grounds aroused the hostility of the Indians, who, after defeating a small force under General Steptoe, were subjugated in 1858 by General Wright. In the spring of that year work upon the road was begun under a congressional appropriation, and because of the growing dispute between the United States and Canada over the boundary of Oregon, was pushed forward with all dispatch. The route determined upon followed in part an old Hudson Bay trail, crossed from the mouth of the St. Joe River to the Indian mission on the Coeur d'Alene. Then it ascended the main stream and South Fork to a point about three miles east of the present town of Mullan. Here it turned southward, crossed the Continental divide through the Sohon or St. Regis pass, and continued down the St. Regis River, following the route later

almost impenetrable forests, enduring hardships and privations, yet always optimistic and brave, he found himself on the banks of a raging little mountain stream, to which he afterwards gave his name. Sinking a prospect hole, he panned the gravel and found sufficient colors to cause him to know that gold was there. Following the stream almost to its source, he came to a point near the present site of the town of Murray, and there, on a portion of the afterwards famous "Discovery" claim, he panned out gravel, one pan of which yielded him \$42, and which is said to have been the first gold panned in the Coeur d'Alenes.

Winter, coming on with its severe weather and very deep snows, the old prospector was forced to return to his cabin at Evolution, on the South Fork.

In his excitement over the good fortune, Pritchard wrote to a friend or two, one of whom was Colonel Endicott, who had saved his life during the war. He requested the colonel to come from his

have to endure. Pack animals, provisions, picks, shovels, pans, snow shoes and blankets made up their outfit. Arriving at the eastern slopes of the Bitter Root range, many were obliged to abandon their horses and all supplies, except what they were able to carry on their backs, together with their blankets. There was much suffering, and some of the tenderfeet, discouraged because of the deep snow and severe weather, took their horses and went back to Butte.

Among those who crossed the Bitter Roots that winter was "Uncle" Bill Osborn, after whom the present town of Osborn is named. Speaking of the occasion, Uncle Bill said: "I took my pinto horse, 'Old Sport,' and put the snow shoes on him, and I packed him with supplies. He got along all right till the snow began to get soft. 'Old Sport' would sink in belly deep every step. Once we were going down a mighty steep place, when 'Old Sport' got his snow shoes tangled up in the brush and

and one began aid
and that began aid



St. Peter's Church and Sunday School, Wardner, Idaho.

bushes and couldn't keep his balance any longer. He made two or three plunges, then fell and rolled over and over down the mountain-side. I thought it was good-bye "Old Sport," but to our surprise the god-darned little thing got upon his feet again and shook himself as though nothing much had happened."

The gold rush of 1883 into the Coeur d'Alenes was the greatest since the days of '49. Thousands of men crossed the snow-covered hills and endured every hardship to get a chance at the gold fields. Eagle City, the first town in the new mining world, sprung up like a mushroom, and soon had a population of ten thousand.

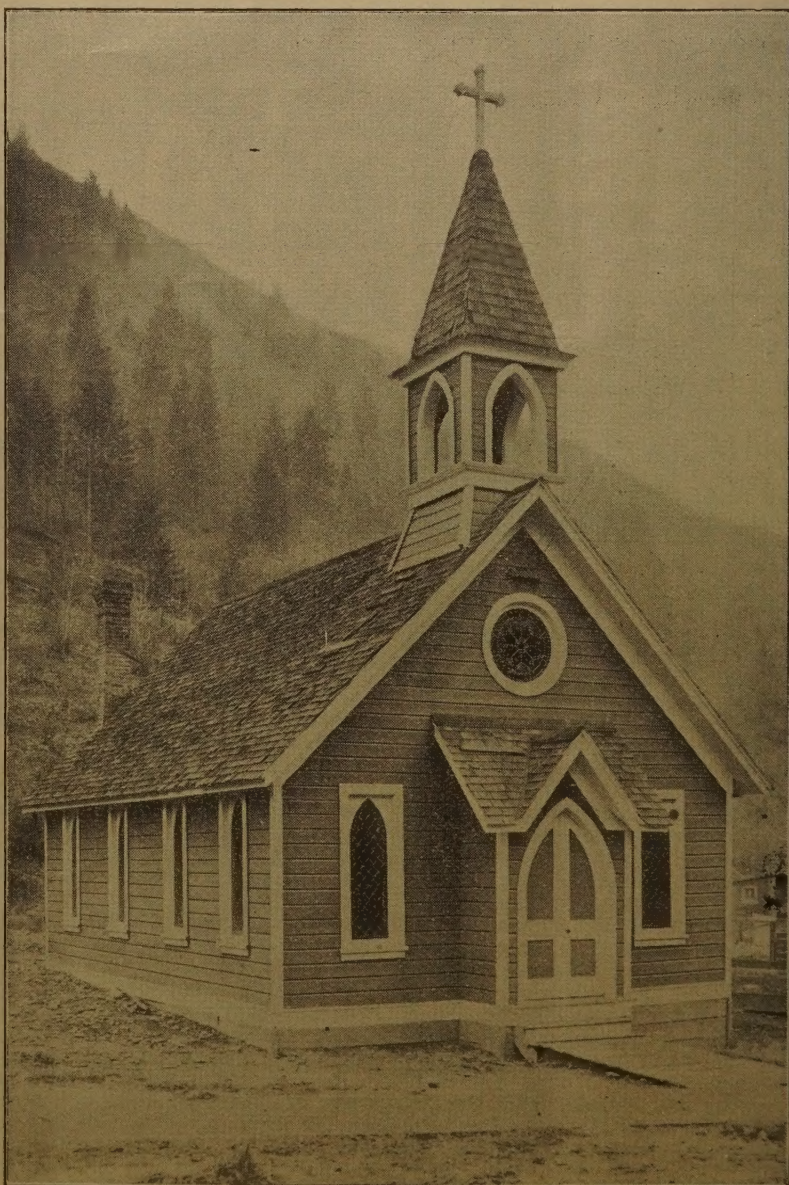
Although the chief excitement at this time centered in the rich gold placers near Eagle City and Murray, the great lead-silver veins which have since made this district famous, were beginning to attract attention.

In 1884 Colonel Wallace had a cabin and store in the dense grove of cedars that covered the future site of the town which now bears his name. This settlement was first known as Placer Center. One of Colonel Wallace's mining claims was known as "Ore-or-no-go," now part of the famous "Hecla" group at Burke, from which millions have been made. Our late United States Senator, W. B. Hepburn, began work about this time on his claim, the "Polaris."

A Famous Mine.

Soon after the arrival of Colonel Wallace the great deposits of lead-silver ore were discovered on Milo Gulch, Nine Mile Creek, Canyon Creek, Placer Creek, and the upper waters of the South Fork. An interesting story is told of the discovery of the famous Bunker Hill and Sullivan mines, at Wardner and Kellogg.

Kellogg, an old prospector, had spent days in a fruitless search for the precious metal. One day his faithful burro wandered away from camp and could not be found. At last the animal was seen high up on the mountain side pawing furiously on the ground and hee-hawing with all his might and main. The earth removed by the burro disclosed the outcroppings



St. Peter's Church, Wardner, Idaho.

of the now famous mine which has been worked for 25 years, and is a greater producer today than ever before. It has paid in dividends over 13 millions of dollars. It is, perhaps, the greatest lead-silver mine in the world.

The town of Wallace is situated in a deep canyon, with mountains rising around it on all sides. It is a veritable pocket or cleff in the mountains, for it is at this point that streams from the north, east and south meet and form the South Fork of the Coeur d'Alene river. It is the hub of the great Coeur d'Alene mining district. Ten miles to the west are the twin towns of Wardner and Kellogg; four miles to the northeast are the towns of Burke, Mace, Gen, Black Bear and Black Cloud; seven miles to the east, the towns of Mullan and Larson; fifteen miles to the north, the old town of Murray.

It did not take Colonel Wallace long to foresee that the developement of these prospects would soon build up an important center. Having reached this conclusion, he took steps to secure the ground in the little basin in which the city of Wallace now stands, and lay it out in town lots.

The little city grew slowly at first, and it was not until the advent of the narrow gauge railroad in the winter of 1887-88 that a decided advance took place.

Among the earliest arrivals on the new railroad was the Rt. Rev. Ethelbert Talbot, Missionary Bishop of Idaho and Wyoming, and the history of the work of our Church in the Coeur d'Alenes begins with his arrival.

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Dr. Norman D. Kelley
DENTIST

Lathrop Building
Union Square

275 Post Street
San Francisco

With the Department Secretary

The Presiding Elder of the Presbyterian Church in Nevada told the writer some time ago that "the State of Nevada belongs by right to the Episcopal Church, having been bought by the heroic labors of Bishop Whittaker." The same, with a change of names, might be said of a large portion of the VIII Department, for a half dozen pioneer Bishops by great toil took possession of our West for Christ and His Church.

Up to recent years Nevada was essentially a mining state, and religious work has been hindered by a scattered and quickly moving population, lack or excessive cost of transportation and scarcity of workers of the right sort. The successful priest in a city or an agricultural community may not be a success in a mining camp. Then also one must consider the unique mental attitude of people in such a place. After the first discovery and in-rush, there is a glorious vision of material wealth and a magnificent city. When the zenith is reached, which is soon, and there is nothing actual for the future, then arises that hope which is the breadth of life of a hundred camps. But this hope is not vision. There can be no progress without vision. And so the work is difficult and the Bishop of such a District carries a heavy burden.

The morning paper brings the tidings of a new strike, a Rochester, and within a few weeks there are 2000 or 3000 people living in tents and shacks. There is every possible inducement offered to make one forget God and righteousness, and the Church has a duty here if anywhere. Where is the man and where is the money? For men and means are essential terms of the problem. And what of the old towns, Hamilton, Eureka,

Austin, Empire, Gold Hill, Virginia, Pioche, how will their hundreds be served?

Last month as I made the round of the State and visited fifteen of the places where Church work is being done, I found the answer that long experience told me was there—the same optimism, earnest spirituality and willingness to stick—in the lives of the clergy.

The new agricultural towns will be the source of the state's new life, while the mining camps will furnish the romance and opportunity for lots of hard work.

The people are lifting their eyes to see the vision of spiritual things, and with this is coming the knowledge that it is of something which will last—it is the kingdom of our Lord. There is a real desire to know about it and to help extend it. The group here and the one there gathered to study and to pray, are signs of the dawn of a greater day when Nevada will be known not so much for the wealth of silver and gold it has given, as for the wealth of consecrated service it is giving towards the uplifting of the world.

GEORGE C. HUNTING,
Department Secretary.

Recently the Bishop of Connecticut received the Rev. Pierre V. Vodold, a Roman Catholic Priest, into his Church, and placed him in charge of the Italian Mission. On January 16th the Bishop met the congregation, which is to be known as St. Paul's Mission, and formally received into communion of the Church, a large number of the congregation who had been Roman Catholics.



St. Andrew's Church and Sunday School, Mullan, Idaho.

From the Editor's Desk

We are indebted to the Rev. Alward Chamberlaine, rector of Holy Trinity Church, Wallace, Idaho, for the data contained in our article on the work in the Coeur d'Alene mining district. Mr. Chamberlaine has consented to act as the correspondent of the PACIFIC CHURCHMAN in Idaho, and we welcome him to our list of contributors.

In Chicago it is forbidden in the public schools to teach that Henry VIII founded the Church of England. A movement in this direction is being carried on in several points in this department, and is spreading all over the country. It is time that intelligent people began to realize that there is no foundation for this insidious and false teaching, but it is undeniably true that members of the Roman Catholic Church delight in referring to it as fact at every possible opportunity.

"On to Reno" is a slogan of the past. Nevada has amended her divorce laws and now requires a year's residence on the part of persons desiring a legal separation. In justice to the State, however, it should be said that the law was not originally framed to "corner" the divorce "trade," but the statute was taken advantage of by residents of remote sections who desired a speedy release from their marital obligations. There can be no doubt, though, that unscrupulous lawyers and others took advantage of the law to aid them in their vocations.

So much is said nowadays about corruption among the police of nearly all large cities that the public begins to get the idea that all of our stalwart guardians of the peace are grafters. This is far from the truth. By long odds, the greater number of patrolmen are honest citizens, who are content with their wages and are not anxious to protect the gambler and the divekeeper. We note that the members of the police force in New York City who have received medals for courage and bravery in saving life and in other valuable services have formed a Legion of Honor. The organization met recently, at a dinner at the Waldorf-Astoria, upon which occasion Bishop Greer made an address.

"What is sauce for the goose is sauce for the gander." This old adage may be wrongly quoted, but it fits nicely the case in which our Church people at Ione find themselves, if we are to believe the dispatch contained in a Sacramento paper, which we give in full:

"The session of the local Presbyterian Church, through its pastor, Rev. Archibald Durrie, has refused the further use of its edifice to the Episcopalians, who are seeking to re-enter this field. Rev. Ellis of Jackson holds service here for the Episcopal members every other Monday night.

The Presbyterians say that they would let their church to any people who would show them the same recognition under similar circumstances. The Episcopal Church refuses other Protestant ministers the privilege of preaching in its churches, it is stated."

In Santa Barbara Clarence E. George has brought a suit against Trinity Parish and the contractor, M. Johnson, who is putting up the new Church building, for \$15,000 for personal injuries received in a fall while working on a scaffold. It is probable that the contractor will have to bear the brunt of the action, the Church's responsibility being somewhat obscure. This, however, calls attention to the fact that the erection of almost every large building causes either the injury or death of one or more workmen. So frequent are accidents of this character that it is a rule in some places that the balance of the day after an employee has been killed shall be a holiday for which the men shall be paid in full. Immediately after the earthquake and fire in San Francisco, when the work of rebuilding the city was going on with a will, there was not a week passed but that there was a toll of dead and injured.

There is scarcely a large paper in any of the truly metropolitan cities where there is not at least one reporter fairly familiar with the Church and with the Bible, and yet it is seldom that such a man is assigned to "cover" Church meetings, services, conventions, etc. If the right men were detailed surely we would not read how "the minister took for his text 'Looking Unto Jesus, the Author and Finisher of our FATE.'" Perhaps the newspaper man was thinking of the FATE of somebody when he wrote the quotation, but either he or the copy reader should have caught the mistake before it went into type.

Again we read, "the pulpit was occupied by Archbishop Emery of San Francisco," and in the same paragraph is a reference to Bishop Nichols, making it evident from the context that the writer knew that Bishop Nichols was the ecclesiastical authority in the diocese, despite the exalted title given the Archdeacon.

At the St. Francis Industrial School, Eddington, Pa., there occurred at the end of January thirty-one cases of appendicitis. About one-tenth of the total number of pupils were seized with the malady, and within three weeks all were operated upon. There were only three deaths from the disease. One of these was caused by the afflicted lad getting up out of bed soon after the operation and running about the ward, thus opening the wound in his side. The other two boys had been very delicate. The question which the medicos have set themselves to solve is why and how did the epidemic come. Is appendicitis infectious? The doctors tell us that it is not, but they are having a hard time explaining the Eddington incident. Someone has advanced the theory that those seized with the malady had but just recovered from attacks of tonsillitis, and that possibly there is a connection between the two diseases. The country is anxiously awaiting the outcome of the investigation now being conducted.

Woodrow Wilson, twenty-eighth President of the United States, was inaugurated on March 4th, under the most auspicious circumstances. He is a man of high personal character, and those few who have referred to him as being a scholar rather than a man of executive ability would do well to look at his rec-

ord as Governor of New Jersey. Whatever our political affiliations may be, we can rejoice that a man with a conscience and a true Christian is to sit in the Presidential chair for the next four years.

Among the Presidents there have been eight Episcopalians, two Congregationalists, seven Presbyterians, two Dutch Reformed, two Unitarians, four Methodists, and one Disciple. The Episcopalians were Washington, Madison, Monroe, William Henry Harrison, Tyler, Taylor, Pierce and Arthur. The Congregationalists were John Adams and John Quincy Adams. The Presbyterians were Jackson, Polk, Buchanan, Lincoln, Cleveland, Benjamin Harrison and Woodrow Wilson. The Dutch Reformed were Van Buren and Roosevelt. The Unitarians were Fillmore and Taft. The Disciple was Garfield. The Methodists were Johnson, Grant, Hayes and McKinley. Johnson was not a Church member, but his wife was a Methodist and he "inclined" to her faith. Jefferson, of all the Presidents, was what was known as a "Liberal."

Bishop Doane recently gave expression to his opinion on two matters which are of general interest:

"My voice has been crying in the wilderness for many years, which is hardly awakening even an echo of response, in regard to two matters of grave importance," says the reverend Bishop; "in the first place as to the interpretation of the rubric in the Confirmation office. I am perfectly certain that the language there is technical language, that it means nobody should be admitted, recognized or registered as a communicant of the Church unless they have either been confirmed or ready and desirous to be confirmed, but it does not prevent the allowing of people to receive the Holy Communion from time to time at our altars. This follows from two things, it seems to me; first the exhortation in the Communion office itself, which defines the necessary qualifications to be true and earnest repentance from sin, etc., and, secondly, the very express statement in the catechism also describes and defines the conditions of those who are required to come to the Lord's Supper—repentance, faith and charity.

"The other matter I have been urging and pressing for years, apparently to no purpose, is the absolute propriety of having a celebration of the Holy Communion on Good Friday. Naturally, our argument for a daily or weekly Eucharist is that the Holy Communion is to be celebrated every day for which there is a collect, epistle and gospel, and there are all of these three for Good Friday. Secondly, the objections to it are too senseless and sentimental to be tenable; one that we have no right to have so great a fast on a fast day, which would cut out Ash Wednesday and every Friday, and which confuses two things, because, when we fast, we fast from physical food and not from spiritual food. And then the equally senseless piece of sentimentalism which involves a grave error, namely, that it is not right to offer the spiritual sacrifice of the Holy Communion on the same day that Christ offered Himself on the cross."

We have already chronicled in these columns the fact that the Bishops by their votes effectually blocked the election of the Rev. H. Percy Silver as Bishop Coadjutor of Kansas. The only ground for their action was that the Bishop-elect was a divorced man. The Texas Churchman is quite perturbed over the matter, and we think the sentiments expressed therein worthy of repetition:

"We feel constrained," says the

Churchman, "to register with the utmost earnestness our protest against this procedure. In so doing we may permit ourselves to believe that we are in accord with a considerable majority of the Bishops who voted, it being well understood that a large number did not vote at all—allowing the time to elapse during which their votes could be counted.

"To write of this from the standpoint of our personal sympathy for the devoted and distinguished clergyman thus denied admission to the House of Bishops would be to steep our pen in gall. The Rev. H. Percy Silver can receive no higher consecration than that which is certified by the depth and breadth of his spiritual influence and by the power of his ministry. Such consecration no body of prelates can either withhold or bestow. But the issue is not one of personalities. It involves the dignity and consistency of our Church. Here is a priest in good standing. He has been duly chosen for the episcopal office and order by an autonomous diocese. The standing committees of a majority of the dioceses have confirmed that election. The Bishops are, of course, entirely within their canonical rights in declining to confirm this election and in refusing consent to consecration. But the grounds upon which, it is affirmed, their action (or inaction) is based are such as no self-respecting body of clergy can contemplate with indifference. The attitude of these Bishops casts a reproach upon the clergy who are not of the episcopal order. If Mr. Silver is good enough to be one of our priests why is he not good enough to be a Bishop? We ask the question bluntly, perhaps, but squarely, earnestly and respectfully. It is obvious, of course, that not every good priest would make a good bishop. The episcopal office demands certain qualifications which are not in like degree essential to the effective ministry of a parish priest. But such qualifications are not moral. A man may lack certain characteristics requisite for a bishop; he may be wanting in the education, the administrative ability, the experience, the gifts of a preacher, so eminently desirable in a bishop and still, as a deacon or a priest, do good service in the Church. But if there is something in his life which could be justly deemed a reproach to him in the episcopal office, if there is a stigma so grave that he is esteemed unfit to take his place in the House of Bishops, then he is equally unfit to hold his place as a priest of this Church. The alleged disqualification, that he is a divorced man, is either a moral disqualification or it is no disqualification at all. If these Bishops have decided rightly, then to suffer a divorced man to hold his place as a presbyter, to permit him undisturbed to occupy—we will not say a place like that of Mr. Silver's whose administrative influence and position in the public eye are greater, perhaps, than those of some Bishops—but even the humblest place in the ranks of our clergy, is to sanction a double moral standard, to say, in effect, that the record of a bishop must be cleaner than that of a priest. We are simply defending the order of priests in our rejoinder that while the episcopal lawn may well be of finer stuff it should be no whiter than the coarse surplice of the obscurest priest.

"Either Mr. Silver's record betrays a fault or the record of the House of Bishops is unworthy. To pronounce him faultless in the only matter at issue and at the same time to inhibit his consecration verges upon the preposterous. To allege that "the best interests of the Church" are served in refusing to ratify the choice of one who by the canonical standards of the Church is perfectly eligi-

ble, is to cast a most damaging reflection upon the Church which is conceived of as having no higher or better 'interests' than those which alone could conceivably be thus served. It seems to us to exalt expediency above principle. It is at the very least to proclaim to a world not always amiable in its criticism a glaring inconsistency between the canon which the Church has recently framed sanctioning divorce on certain grounds and the action of the Church's highest legislative body which denies to one of its priests who is absolutely *en regle*, admission to its presumably most representative order. The danger that the admission of Mr. Silver to the House of Bishops might be misunderstood is negligible compared with the far more serious danger within and without the Church, invited by the present action of that body."

WE APPRECIATE THIS

Among the papers of the church press the "Pacific Churchman" is one exhibiting several features of special interest. It is published in San Francisco "by the Diocese of California and in the interest of the Church in the Eighth Missionary Department." The Eighth Missionary Department comprises five dioceses and eight missionary districts and has adopted the Pacific Churchman as its official organ. The editor, business manager and members of the board of trustees of this paper are all laymen. The editorial contributions are marked by an intelligent breadth in the treatment of questions of Church polity and teaching. California is known throughout the Union as a progressive State in matters political and economic and several signs of the times which might be cited indicate that the verile spirit permeating civic life is penetrating the Church. The Chronicle of the East greets the Pacific Churchman of the West fraternally and wishes it well.—The Chronicle, Poughkeepsie, N. Y.

There is being erected in Grace Episcopal Church, Nutley, N. J., (Rev. Warner Douglas Matthews, rector) a memorial window in the chancel, immediately over the altar. It was fittingly unveiled and dedicated on Easter day.

It is the gift of Mr. William R. Sergeant and was designed by Frederick Stymetz Lamb, the artist, and executed in the Lamb studio, New York.

The window is composed of a triple light, the subject selected being "The Resurrection Morning," and has been so treated that the falling of the light directly upon it from the East will bring into view the depth and rich tones selected.

In the left-hand panel are shown the figures of the Roman watch, who at the sight of an Angel had "become as dead men." In the opposite panel are Adoring Angels. The center panel holds the glory of the window, being filled with the radiant figure of the Lord as He burst from the tomb which could not hold Him—His body glowing with the Resurrection light, emanating from Him in rays which illuminate the darkness always deepest before the dawn, as is shown in the sky effect in the upper part of the panel.

The Gothic canopies with their shields furnish the complement of the artist's conception.

The memorial inscription in the panel at the foot of the window reads, "In memory of William Leaman Sergeant. Died April 14, 1911. Blessed are they who die in the Lord."

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The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

Dean MacCormack preached at St. Augustine's Church, Santa Monica, on March 9.

The Rev. Joseph Sheerin has resigned the charge of St. Mark's Church, Medford.

The Rev. E. V. Shayler of Seattle made the address at the Pro-Cathedral on March 3rd.

The Rev. L. M. Idleman of Holy Trinity Church, Alhambra, decided to accept the call to be assistant at Christ Church, Los Angeles, and has taken up his new duties.

A unique altar, built as a memorial to the late Philip Gengembre Hubert, the distinguished New York architect, who spent the last years of his life in Los Angeles, and placed in St. Matthias' Church, was recently blessed by Bishop Johnson.

The Rev. M. M. Moore, in charge of All Saints' Church, Montecito, died suddenly from heart failure at the rectory on March 10. He was a veteran of the Civil War in which he served with distinction on the Confederate side. The funeral services were held from the Parish Church by Bishop Johnson.

Bishop Rowe of Alaska has been preaching and making addresses in many of the Churches of the diocese during the past month. He is always a welcome visitor to our parishes, and his tales of the Far North are listened to with much attention by the people, who have exhibited a profound interest in his work.

The Rev. George Davidson, rector of St. Mark's Church, Cheyenne, Wyo., has accepted a call to become rector of St. John's Church, Los Angeles. In addition to his parochial duties Mr. Davidson has served the missionary district of Wyoming as editor and business manager of the *Wyoming Churchman*, president of the Council of Advice, examining chaplain, and as a member of the diocesan board of Trustees of Church Property. He was recently appointed chaplain of the House of the Wyoming State Legislature. Mr. Davidson will begin his duties in Los Angeles on the first Sunday in April.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

BISHOP'S APPOINTMENTS APRIL

- 2—Meeting, Board of Church Extension, 8 p. m.
- 6—Eugene. Confirmation in morning. Good Shepherd. Confirmation at night.
- 13—Third Sunday after Easter. Astoria, Grace Church, Confirmation, morning. Holy Innocents', afternoon. Seaside, night.
- 14—Seaside.
- 20—St. Matthew's in morning. St. Helen's on Columbia River, afternoon.

25—Confirmation at St. Mark's, Portland, 8 p. m.

27—Salem, Confirmation, Chemwa, afternoon. Pro-Cathedral at night.

28—Meeting, Trustees of Hospital, 9:30. Meeting, St. Helen's Hall Trustees, 8 p. m.

Several of the men of St. Peter's Church, Albany, took off their coats and graded the Church property one day last month and they are proud of their work.

Mrs. Sarah Ann Van Waters, mother of the Rev. G. B. Van Waters, rector of Grace Memorial Church, Portland, died recently in New York, at the age of 91 years. Mr. Van Waters had recently visited his mother.

With the consent of the standing committee, the Bishop has authorized the changing of the name of the Church in McMinnville from St. James to St. Barnabas. This change is made necessary because of the confusion arising from the fact that the Roman Catholic Church here is dedicated under the patronage of St. James.

The Rev. F. M. Baum has resigned the parish of the Good Samaritan, Corvallis, and became vicar of St. Andrew's, Portsmouth, March 1st. He will also have charge of the work at Kenton. During the long vacancy at St. Andrew's the Sunday School has been kept up by lay workers, while the Rev. E. H. Clark has given Sunday evening services and a monthly Communion, assisted at times by the Archdeacon.

A new Church building is to be erected for Emmanuel Parish, Marshfield, the Rev. Robert E. Browning, rector. The new structure will be 84 feet by 50 feet and is planned in the shape of a cross. The main body of the Church will seat 260 people and each of the naves will accommodate 20, making a total seating capacity of 300. This can be increased to 400 by adding a balcony later if needed. The pipe organ will be to the right of the chancel and on the left will be the rector's study. The plans call for a basement in which will be located two large class rooms for the Sunday School and for social purposes. There is also room for a kitchen, robing room, heating plant, etc.

The plans call for a reinforced concrete building, the basement to represent stone and the upper walls to be finished with cream colored stucco, the roof will be tile or artificial slate. The estimated cost is \$12,000 without finishings or \$15,000 complete.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The Rev. E. V. Shayler has recovered from his recent illness and is at his work again with his accustomed vigor and activity.

Bishop Keator has been making a visit of several weeks in the East, in the interests of the Annie Wright Seminary of Tacoma.

The Rev. Wood Stewart, who has also had to be away for a time, is again at his

post of duty. It is a pleasure to welcome these faithful men into the fellowship of service again. May they long be spared.

During the first four days of Holy Week, noonday services were held in the "Seattle" theatre. Preachers in order were: Rev. M. J. Bywater, Rev. W. C. Hicks, Rev. E. V. Shayler, Rev. S. H. Morgan.

The Rev. G. Clement King, our Diocesan Missionary, is living a rather strenuous life these days. Several of the stations have recently been vacated, and the demands for services are beyond the capacity of any one man to meet. The continued interest and increasing call for the ministry of the Church in so many fields is a hopeful sign and offers a good outlook with encouraging prospects of future growth.

The Rev. Dr. H. H. Gowen has recently published an excellent and timely volume as Part I, of an Outline History of China. Dr. Gowen is professor of Oriental History and Literature in the University of Washington and a profound student of the Chinese people. He has also been giving a course of lectures on the Literature of China before parlor audiences for the benefit of a parish fund. The lectures have been appreciated highly and so well attended that the proceeds will net about \$400.

The Sunday School Institute of the Seattle Deanery held the quarterly meeting March 11, at Trinity Church, Seattle. A stimulating address was given by Prof. J. K. Hart, of the University of Washington, on Teaching the Old Testament in the Sunday School. Comments on the subject were made by the rectors of St. Marks, St. Clements, and Epiphany Churches. Deaconess Myrtle Nosler made an earnest plea for enthusiasm in the gathering of a large Easter offering for missions. A constitution for the Institute was adopted and a committee appointed to arrange for a union meeting of Church schools to report the amount of Lenten gifts to the Board of Missions.

AT ST. MARK'S CHURCH.

According to the annual custom of St. Mark's, Palm Sunday was observed by special characterized services. At eleven o'clock there was a procession with palms before the service.

Fifty children vested from the Sunday School with the regular choir, clergy, etc., made a total of one hundred carrying palms and singing "All glory, laud and honor."

The church was crowded at the service, and the seating capacity enlarged by chairs and benches.

In the evening Mercadante's oratorio, "The seven last words," was sung.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

Mr. W. T. Holt, a student at the Church Divinity School, began services at Winters on March 9.

The Rev. W. A. Cash has been transferred to the district of South Dakota and the Rev. J. R. Atwill to the Diocese of Los Angeles.

Week-night services with special sermons from visiting preachers were held at Grace Church, St. Helena, during Lent.

The Bishop confirmed a class of ten at the Church of the Ascension, Vallejo, on February 23, presented by the rector, the Rev. John Barrett.

The Rev. C. N. Lathrop of the Church of the Advent, San Francisco, and the Rev. Father Crowley, of the Youths' Directory, in the same city, were visitors at the Ione Reformatory on March 11.

The Rev. Irving Spencer, of Sonoma, delivered a most interesting lecture on "Progress in Oversea Colonies," at the Pro-Cathedral House March 3. Mr. Spencer was formerly a missionary in the Philippines.

Since his appointment as Archdeacon of the Diocese on December 1st last, Archdeacon Holt has been active in the discharge of his varied duties. Oroville, Placerville and Davis are regularly served by him from the Cathedral center. At Davis a large lot has been secured alongside the University Farm and wholly paid for, the money being given almost entirely by the students themselves. Services are held fortnightly in a hall, and the building of a \$3,000 edifice is the program for the summer. Church people at Winters and Dixon have been brought together, and services are being held every two weeks in both places, conducted by Mr. W. T. Holt, candidate for orders, who is on the Archdeacon's staff. At the request of the rector and vestry of St. John's, Marysville, the Archdeacon canvassed the parish for the second year's support of the rector, meeting with complete success. He has also visited Colusa, Wilows, Corning, Orland and Redding, strengthening the financial side of the work in all these places, besides successfully performing confidential missions at Loomis and Red Bluff. The Bishop has received letters of gratitude from all these points, testifying to the self-sacrificing, tactful work of Archdeacon Holt, and the Board of Missions also rejoices in the abundant evidence already in hand of the necessity of this important office. The support is quite insufficient, and we are earnestly hoping that individual pledges may be sent to the Bishop or treasurer of the diocese marked "For the Archdeacon."

DISTRICT OF ARIZONA.

Rt. Rev. J. W. Atwood, Phoenix, Bishop.

Governor Hunt has appointed ten delegates from this State to the American Peace Congress, which meets in St. Louis next May. Bishop Atwood is one of the delegates.

On account of the illness of his wife, who was obliged to go East, the Rev. Creighton Spencer has resigned the charge of St. John's, Bisbee. On the first Sunday in March the Bishop administered the rite of Confirmation in this Church.

"The Arizona Mission" is no more. In its place, for the first time, in February, appeared *The Arizona Record*. The cover is quite artistic, being decorated with a half-tone photograph of a drawing of the proposed new Cathedral, Cathedral House and Bishop's House at Phoenix.

Sunday evening, January 26th, Bishop Atwood held a service in the music room of the El Tovar Hotel, Grand Canyon. We have several communicants who are permanent residents there and who greatly appreciate the occasional services which our Church is able to give them. The offering for St. Luke's Home at this service was \$19.36.

On Palm Sunday Bishop Atwood made his annual visitation to Grace Church, Tucson, where he confirmed a class of

ten. On April 7th, 1911, Bishop Atwood confirmed a class of fourteen in Grace Church, and on March 17th, 1912, a class of twenty-three. These, with the ten confirmed on Palm Sunday, make a total of forty-seven confirmations in this Church within a period of two years.

On Wednesday, January 29th, Bishop Atwood read the committal service over the body of the late Mrs. Sarah Kendrick, widow of Bishop Kendrick, who died in San Diego, Cal. Mrs. Kendrick was the daughter of Professor Allen, a distinguished scholar in the Lane Theological Seminary, Cincinnati. This seminary, where Mrs. Kendrick's girlhood days were passed, had associated with it at that time many men and women of distinction, such as Dr. Lyman Beecher, Dr. Stowe, Mrs. Harriet Beecher Stowe, Dr. Edward Morris and Professor Henry Smith. As the wife of a missionary Bishop, she entered heartily and sympathetically into his arduous labors.

DISTRICT OF EASTERN OREGON.

Rt. Rev. R. L. Paddock, D.D., Bishop.

A large congregation attended the annual confirmation service at St. Paul's on March 9, when Bishop Paddock confirmed ten persons. They were Elizabeth Hadley, Hugh Harley, Cecil Angle, Chattie Silvertooth, Constance Murphy, B. A. Coffey, Mrs. B. O. Coffey, Mrs. W. A. Bert Campbell, Mrs. Emma Carlisle, and Mrs. Hugh Logan.

DISTRICT OF HONOLULU.

Rt. Rev. H. B. Restarick, D.D., Bishop.

The Bishop recently consecrated St. Mark's Church, Papaaloa. The Rev. F. N. Cullen is priest in charge.

The Bishop has recently received large gifts from a Churchman, interested in the work in the Islands, who has since passed away, but who desired his name kept secret.

A union service of the ten Sunday Schools of Honolulu was held at the Cathedral on the Sunday After the Epiphany. The Church was crowded and the children entered heartily into the spirit of the service.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

Bishop Funsten is in the East, working for the district, in the matter of men and money.

Dean Everett P. Smith took occasion to arraign Mormonism during his sermon at the Cathedral, Boise, March 9.

The Rev. Oswald Taylor, who was formerly in charge of the work at Wallace, has recently been visiting the Coeur d'Alene district.

DISTRICT OF THE PHILIPPINES.

Rt. Rev. C. H. Brent, D.D., Bishop.

Our missionary who has just begun work among the Mohammedan Moros of Zamboange, reports that already sixty children have been gathered into a Sunday School, and their interest is most encouraging.

In the Cathedral Church of St. Mary and St. John, Manila, on the Second Sunday in Lent, the Bishop of the Philippine Islands ordained Deacon Ben Ga Pay, a Chinese candidate, who for some years has been working at St. Stephen's

for Chinese as a lay reader. Mr. Pay is a graduate of the Anglo-American College, Foochow, and in his early upbringing was a Methodist. The Ordination was historic, in that it was the first Ordination in the Islands for a Chinese. The Right Reverend Dr. Gilbert White, Lord Bishop of Carpentaria, preached the sermon.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

It is understood that a Parish House is soon to be erected for St. James' Church, Lindsay.

The Rev. P. C. Daito, of St. John's Church, Tokyo, was the preacher at the Pro-Cathedral, Fresno, on March 7.

Bishop Sanford preached at The Church of the Saviour, Hanford, on March 5 and the Rev. Ray O. Miller, rector at Hanford, was the speaker at the Pro-Cathedral on the same evening.

DISTRICT OF SPOKANE.

Rt. Rev. L. H. Wells, D.D., Bishop.

The Rev. H. H. Gowen, D.D., rector of Trinity Church, Seattle, conducted the noonday services at All Saints' Cathedral, Spokane, during Holy Week.

The granite church at Brewster in the district of Spokane stands as a monument to the faithfulness and zeal of the handful of Spokane Church people residing there. In order to blast the stone for the church, two women drove thirty miles in mid-winter and brought back suit cases full of dynamite. It is in this field that the bishop seeks to place an additional missionary. He believes that 8,000 square miles is too much ground for one man to cover.

The proposed resignation of Bishop Wells at the time of the next General Convention has set speculation rife as to his successor. Information that filters as far as the office of the PACIFIC CHURCHMAN is to the effect that there is a movement on foot to bring about a union of the Districts of Spokane and Eastern Oregon, and have Bishop Paddock, of the latter jurisdiction, serve both. Whether this will be done is of course only a matter of speculation as yet, but it is true that there are but few clergymen and Mission stations in Eastern Oregon and it is quite possible that it would be feasible for the present Bishop of that section to be able to serve both districts at least while the Church people are more or less scattered. We await more definite information on the subject.

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F. T. FOSTER

342-348 Howard Street, cor. Fremont
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Editorial

IMPORTANT.

Beginning with this issue of The Pacific Churchman, a new policy is put into effect. No articles, with the exception of news items and reports of happenings, will be printed unless the name of the writer be published. No communications in the form of "Letters to the Editor" will be placed in that column unless they are signed. All matter not signed may be taken as having been contributed by the editor himself, and he will assume the responsibility for the same, except as to the accuracy of news items culled from other publications, although an effort is always made to verify them.

It is hoped that the clergy and laity of the Department will not be deterred by the new regulations from contributing to these columns. The editor is anxious to make the use of the paper as wide as the boundaries of the Department. We would be glad to receive special articles, news items and pictures. If something is happening in your parish that interests your community it may be of interest also to the Church at large. If you have a new thought or a novel plan, let your brethren in other fields have the benefit of it.

An Explanation.

The above notice was printed last month, and the result has been that some of those who are in the habit of sending in news items have not done so. Perhaps a mistaken idea has gone abroad that it is necessary to sign everything contributed to the paper. Such is not the case. If you are campaigning for funds for a rec-

tory, if you have had a most successful series of Sunday night addresses, if you have discovered a new method of holding your Sunday School scholars and it has worked out well; these items of news may be sent in to the editor, and your name need not be signed to them when published. The contributions that must bear the name of the writer are those in which opinions are expressed or matters of Ecclesiastical interest are touched upon. Special articles, sermons and letters should always be signed, and we are anxious to receive more of them in the future than we have in the past. Will you not help to make this paper more efficient in its chosen field, both by contributions from your pen and by keeping us informed of what is going on in your parish, or mission, or district?

A BIBLE READING CHURCH.

"The Church has more Scripture read in her services than any other form of worship. Her services begin and end with the Bible. From this fact it has appropriately been called 'A Bible reading Church.'" The above lines are quoted from one of our Parish Leaflets. They apply to the services of the Church. Do they apply to our people outside of Church? We are a Bible reading Church. Are we a Bible reading people?

In recent years there has been more emphasis laid upon the reading of the Word of God in the home by our clergy. Bible classes have been formed in greater numbers than ever before in many of our Parishes and Missions. Outer indications are that we are beginning to be a Bible reading people, but we opine that there is much room for improvement along these lines.

Aside from the reading of the Bible in the home comes the matter of the placing of the Bible in the public schools. Such a procedure is agitated from time to time locally, but never seems to be taken up with a will. We are frequently in receipt of correspondence on the subject. Many children there are moreover who do not know what a Bible looks like. There are also untold numbers of intelligent grown-ups in like case. One of these entered a church the other day just as the Te Deum was being sung. He sat quietly through the prayers. He listened with much attention to the giving out of a long list of notices. He was alert to hear the number of the sermon hymn, and was anxious to sing it. There chanced to be two Bibles in the pew. His hand found one of these first. He turned to the page suggested by the number of the hymn, and stared long at it. He acted as though he had

never seen the Book before, and he probably hadn't, for he picked up the second Bible and again turned to the page. At this a kind lady in an adjoining seat leaned over and handed him a hymnal, with the place already found.

The man, of course, was not a member of that Church, nor is it likely of any Church, but isn't there an argument here for the placing of the Bible in the public schools?

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The Pacific Pulpit

*A PALM SUNDAY SERMON.

Text: S. Matt. xxi:9 (part)—"Blessed is He that cometh in the Name of the Lord."

These words are quoted by all four of the evangelists, though not by all in exactly the same form or way. S. Luke says, "Blessed be the King that cometh in the name of the Lord." S. John says, "Blessed is He that cometh in the name of the Lord, even the King of Israel," which amounts to the same thing as what S. Luke has. S. Mark says, "Blessed is He that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord;" and that, too, has the same meaning as the shorter expressions of S. Luke and S. John. But S. Matthew gives the words twice, in one place in a different setting from that in the versions of the other writers. When Christ wept over Jerusalem S. Matthew puts in His mouth the words, "Ye shall not see Me henceforth till ye say, 'Blessed is He that cometh in the name of the Lord.'" And then, in the passage quoted in the text, S. Matthew gives the words as the cry of the multitude greeting our Lord on His "triumphal entry" into Jerusalem, using them in this instance as do the other Evangelists. In other words, S. Matthew gives an account of an occasion when Christ Himself used the words with reference to the spiritual state in which that heart must be which would receive Him; and he also, in common with the three other Gospel writers, puts the words on the lips of the multitude that went before and after Christ as He came into Jerusalem on the Sunday before Good Friday.

We shall consider it first then as this cry of benediction and great joy in which the people expressed themselves to the Lord. This coming of Christ into Jerusalem is commonly called His "triumphal entry." And so it was—in two senses: First and chiefly because this was the beginning of that last week of Christ's earthly incarnate life when He was especially active in teaching, and when He finished the work the Father had sent Him to do upon the Cross. To earthly eyes it did not seem a triumph—nay, even spiritual eyes at first could see nothing but defeat in the way the week's work came to an end; but we now can see that it was indeed a triumph, and that the entry into the city where, and into the week when, it was all to take place was therefore an entry of triumph. But the multitude did not see the real triumph. They saw, as they thought, the earthly King of Israel; but ere that day was over they had lost that hope and changed their "Hosanna" to a curse. The entry itself hardly would be called any true triumph; it was the results of the entry that gave it quality.

And yet there is a second view of this matter which makes the triumph center chiefly in the entry itself. When one remembers how Christ loved men; how his human heart longed for, or at least always recognized and valued, human love and appreciation; and how his soul yearned for men's souls—then we may

see a truth in the fact that here, for once, Christ was receiving the short-lived, though (for the time being) sincere recognition of the multitude; and that here, for the only in His life, He let them have their way and did not repress their joy nor their words with the old command of "See thou tell no man." It is perhaps true that He did indeed rejoice in the situation and enjoy the devotion of the crowd crying, "Blessed is He that cometh in the name of the Lord, hosanna in the highest." No doubt it was all sweet to Him, and perhaps He did abandon Himself to the joy and the enjoyment of the moment. Some make a great deal of this, and a great truth does lie here. Perhaps my view is unduly serious; but when I remember that our Lord "knew what was in man," it seems to me that, knowing how soon their welcome would change to bitter reproach and reviling, His soul must have been exceeding sorrowful though His face smiled. Is not this the meaning of His meditation over Jerusalem, when He wept, and when S. Matthew says that He said unto the city, "Ye shall not see me henceforth until ye shall say, 'Blessed is He that cometh in the name of the Lord'?" But so strangely and so generally, and perhaps one should say, so naturally, are our joys and our griefs mingled, that it seems to me that in spite of what He foresaw would be done unto Him by this same crowd, the heart of Jesus did nevertheless rejoice as He entered the city. The Palm Sunday entry was, as such, a triumph, though not long to endure; but it was more truly a triumph as the beginning of an active week of fundamental teaching, and as the beginning of the end of sorrows. The Lord, coming "in the name of the Lord," was indeed "blessed"—blessed in Himself as Lord, and blessed for that which He was to do for humanity, for which He was even now coming to the city.

Now the cry of "blessed" was indeed for Him, and addressed to Him, but there are also ways in which it applies to us. First, as the Lord was "blessed" because He was Lord, so we too are blessed in so far as we partake of His nature and character—i. e., in so far as we are truly Christian. Character is its own reward, and there is no benediction so truly felt—I do not say no benediction so real, but—no benediction so truly felt on earth as the benediction of a good character and conscience. Yet even this is something we have to learn to appreciate. There are people in the world who do not value character as character; rather they value a good reputation—and that may exist for a certain length of time without real character, though not without real possibilities of character. There are even people in the world—some of them in what is called "good society," too—who seem to care not at all what others may think or say—people who are not in themselves bad, but who go as far as they can without being actually immoral; who seem to care little for law, or order, or propriety, or the force of their own example upon the young who may not know how to play with the fire without being burned. Character is something which people have to learn to appreciate, and which we do appreciate more and more in proportion as we truly

have it. And to have Christian character is not only to have the finest type of character ever yet seen in civilization, but it is to partake of the blessing of God by being like God and thus sharing the benediction of His own most perfect character. "It is enough for the servant that he be as his Master," and when we consciously possess the presence of Christ we shall be satisfied with it.

Secondly, we have said that our Lord was "blessed" on Palm Sunday because of what He was going to do for humanity on Good Friday. So we, too, are "blessed" not only in being like Christ and partaking of His character, but also in what we do for Him and for others. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." "If ye know these things, blessed are ye if ye do them"—so He Himself has told us. Why should we do anything for people who do not appreciate it? First, because God appreciates it. Second, because we are not their judges. Third, because the man who is a doer of the word and not a hearer only is "blessed in his deed." Why should we do parish work? Because, in a certain sense not often thought of but real nevertheless, we are not working for Rectors, or Vestries, or guild and club presidents, but first for God; secondly, for those of His children who may profit by our labors, and, thirdly, because of the blessing it brings to ourselves. We are all human and long for the word of appreciation, and it would do a deal more for the happiness of the world if we gave people fewer flowers in their death and more in their life. At the same time, however, there is a higher level of life in which a true Christian ought to know how to live in peace—it is on the mountain of transfiguration with God where it is enough to know that He sees the toil we do; to feel that the results all rest with Him; and to remember that, if His will be done our will is satisfied and our hearts can have peace because of His love. That is a tremendous ideal, a standard that terrifies some and seems unreal to many; but it is a standard, fixed in absolute union with the will and heart of God, which we ought all to strive to attain. And strangely enough it is not unhuman. The people who attain this standard are not only found in nunneries and monasteries, but are also those who are doing the most and the dirtiest of the world's work. No man can work long with men and women without growing bitter and impatient unless he has to some extent realized this ideal. The average man tries to redeem one thief; the average woman tries to save one girl; each fails and says, "What's the use? These people do not want to be saved. No more of your reform jobs for me." But look at Jane Addams. Over how many erring girls, and over how many down-grade boys, do you suppose she has yearned and lost her rest, only to see them sink into the depths after all her struggles? Where would she be, and where would her work be, and where would they be, today, if she had lost her faith in humanity and her faith in God and had said, "What's the use? These people don't want to be saved. And nobody cares or appreciates anyway?" Where would she and her work be? Why, the work would be largely undone, while hundreds perished, and she herself would be a selfish woman, wasting her life over fashion plates and weakening her character in luxury. But as it is she is the greatest woman in America, and we need not fear but she is blessed—not only in her character and her friends, but that also the word "blessed" is written opposite

*Preached in Calvary Church, Santa Cruz, March 16, 1913, by the Rector, the Rev. E. H. McCollister.

her name in Heaven. At the same time we may be sure that, in all her triumph, she suffers as only the great and the spiritual can suffer. So as you go about your daily life of service—according to your lights and according to your opportunities, do good unto all men; leave the results with God, and fear not what men may say, not what they may leave unsaid. If thou art going about “in the name of the Lord,” thou art “blessed” as no man can bless thee, and with a blessing which he cannot take away; neither can he destroy thy peace if thou art perfect in Christ. If we have not peace, it only means that Christ has something still to teach us; we must, therefore, take up our cross and follow Him; for the world can never give us that which we have not obtained from Him.

“Blessed is he that cometh!” Yes, but let us not forget it must be done “in the name of the Lord.” It is Christian service that has the blessing; and Christian service is that done in the name, and by the power, of Christ. We cannot do our best without conscious reliance upon Him. He has told us that without Him we can do nothing; but the more conscious we are of Him on Whom we depend for all strength, and the more conscious we are of His presence every passing hour, the more can we do. We are unconsciously influenced by all our friends; but the friend from whom we draw the most inspiration is the one whom we have consciously as our example. And so we sing—

“O, Saving Victim, opening wide the gate of Heaven to man below, Thine aid supply, Thy strength bestow.”

Just before the most solemn moments of this Communion Service we sing upon our knees, “Blessed is He that cometh in the name of the Lord.” We, too, like the multitude of Palm Sunday of old, greet our Lord as He is about to make His “triumphal entry.” That procession into the city was no more glorious than this when “Angels and Archangels and the whole company of Heaven” are witnesses as our Lord comes here to do for us that which He entered Jerusalem to do for His people of old—to cleanse them, to teach them, to feed them with the Heavenly Manna, to give His own self for them. The flowers are on the Altar; the palms are in the Church; our lights are burning, and we ourselves are “like unto men that wait for their Lord.” The setting is here. But when He comes—shall He find faith upon the earth? Repentance in our souls? Charity in our hearts? Patience in our minds? Sacrifice in our hands? Adoration in our eyes? Hearing in our ears? Service in our feet? Obedience in our wills? “Blessed is He that cometh in the name of the Lord.” He Himself has told us that henceforth we shall not see Him until we can say those words. Blessed is He who is coming to this Altar. Blessed is he who receives God there. Blessed is he who departs with Jesus. Blessed is he who does the work of Christ. For Christianity is not only of this world.

The Rt. Rev. G. Mott Williams, Bishop of Marquette, who now has the charge of the European congregations, sailed for Europe on March 25th to make visitations on the continent. His appointments are as follows: April 6th, Church of the Holy Spirit, Nice; April 13th, St. Paul's Church, Rome; April 20th, St. James' Church, Florence; April 27th, St. John's Church, Dresden; May 4th, Ascension Chapel, Munich; May 11th, Emmanuel, Geneva; May 18th, Holy Trinity, Paris. Bishop Williams expects to return to the United States on May 24th.



Some World Circuit Saunterings



XVIII. London Hospitality.

Lambeth and Fulham “meant London” to Samuel Seabury, when he went there in 1783. His quest made them “loom larger” than any other historic spots in that metropolis of the ages. With the then Archbishop of Canterbury and Bishop of London seemed to rest the whole object of his visit. For the time whether independent America should have bishops appeared to be involved in his mission, he being the first here elected for consecration. The familiar story of his ultimately securing consecration from Scotland as the Bishop of Connecticut and first American Bishop need not be repeated here, the pertinency of it being merely in the fact that he spent a good deal of time at both Lambeth and Fulham “cooling his heels” and not getting anywhere, though he was received not without courtesy and genuine interest by the then occupants of the respective Sees. It was simply a case where conditions for which they did not feel responsible, necessary oaths of allegiance required by the law to the Sovereign from whom the United States had just established freedom, and the like, blocked progress. The modern Episcopal Saunterer is apt to have Lambeth and Fulham figure largely in his London memories, but for reasons quite in contrast with those of our Seabury's somewhat deterrent experiences. The welcome of successive decennial Lambeth Conferences to the bishops who gather from all over the world has now given a traditional association of hospitality for American bishops to those ancient Sees. And the Saunterer found, as so many Episcopal visitors find when visiting London, the warmth of that hospitality extended to the individual and his family in further personal experience of the Conference hospitality. And if the pen of the guest were not under sensitive limitations of publicity it would give a fond opportunity here to speak in detail of the genuine simplicity of life and wholesome example of true family-circle religion and happiness that we felt in the atmosphere of those homes where we were privileged to know it. The pre-eminence of the dignities of the Sees, the wide influence and personal charm of character of the present Archbishop of Canterbury, Dr. Randall Davidson and of Mrs. Davidson, daughter of the former Archbishop Tait of Canterbury, and the synonym for “sweetness and light” personified in the present Bishop of London, Dr. Winnington-Ingram, suggest a revision of a taking phrase current a few years since from

the title of a book. The impression, at any rate, from the inner life around those two historic episcopal hearthstones was of a “Vital” rather than a “Fatal opulence of the Episcopate.” And it was no surprise to find royalty itself betimes betaking to those same firesides of the simple life. As a contribution to the *facietiae* from California it seemed germane to tell of one of our good fellow-citizens who, some years since after having in a remote rural part of the state had his first experience of our Services in a schoolhouse, told the missionary, “I rather like what I have seen of the Episcopal Church but I have one thing agin ye.” And what is that?” said the Missionary. “Well,” said the candid critic, “I never could understand that rule of the Episcopal Church that none of your ministers can preach any sermons unless they are written by the Archbishop of Canterbury!” The contemplation of such a homiletic responsibility “*urbi et orbi*” had in it possibilities for which even the world-wide pressure upon his high office could hardly prepare him, as it touched the Archbishop's sense of humor. This curious notion which the Saunterer once found existing also in a rural part of New England seems to have percolated down as a sort of folk lore from Archbishop Cranmer's association with Homilies to which in troubled times the English pulpit was a good deal restricted. In added evidence of the thoughtfulness of our host the youngest member of the Saunterer's party treasures a volume about Lambeth most thoughtfully presented her with the Archbishop's autograph.

Fulham Palace is such a large and rambling house that Mrs. Creighton tells us in her Life of Bishop Creighton, the immediate predecessor of the present Bishop, that he “never learnt to find his way over it.” As we drove up to its entrance to accept the cordial invitation of the Bishop of London to visit him, instinctively the Saunterer looked around for some of those “rooks” to caw out against any Henrician origin of the Church of England, which the Bishop apostrophized so originally in his address at our Richmond General Convention in 1907. These certainly could be no spot where the *Corvus frugilegus* could better justify its name historically than around that moat. But the choice privilege was accorded the Saunterer during the visit at Fulham, so full of kindly hospitality to him and his, of being “turned loose” in the “munitment room” among the some three thousand documents bearing on the subject of the connection of the Church in America

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with the See of London, referred to by Bishop Winnington-Ingram in his sermon at the opening of our General Convention in 1907. It made singularly vivid our Colonial Church history, to see the original reports from early Virginia and Maryland clergy and to read letters from pioneers of the Church in Connecticut whose names were especially familiar to the Saunterer in his studies during his own Connecticut ministry, such as Samuel Johnson of Stratford, Caner and Leaming, and the credentials of Seabury, Beach and other young candidates going out to England to be ordained. There were, too, some documents illustrative of the difficulties of "long range" disciplinary efforts. The library of Fulham also had its own lure. It was in that library that was found, about 1855, Bradford's *History of Plymouth Plantation*, sometimes known as *The Log of the Mayflower*, by a curious clue through a foot note in Anderson's *Colonial Church History*, after a disappearance of over a century, and later returned to Massachusetts by the Bishop of London, Dr. Creighton, in 1897, through our American Minister, Mr. Bayard. Much was made of this at the time, the precious volume being formally delivered to the Governor of Massachusetts in the presence of the two Houses of the Legislature of the State, and of a large number of officials and notable citizens. Mrs. Creighton tells the interesting story in the Life of the Bishop above cited.

But the memorable social hours at Fulham in which the Bishop of London might have been thought not to have a care—and, how well they do that around English firesides!—did not misinterpret to us his crowded life. We were privileged to attend the consecration of a new Church, St. Jude—on-the-hill, London, one of some two hundred and forty which the Church Extension policy of the Bishops of London have registered in forty years in trying to keep pace with the spreading population. After the consecration Service followed an interesting Service of unveiling a memorial tablet to the late King Edward VII. by his sister, the Duchess of Argyll. And the next day, Monday, May 8th, the Bishop took us to his "box" for the Annual Service at St. Paul's Cathedral in the interest of the Sons of the Clergy, with its great congregation and imposing function, and Sullivan's *In Memoriam* and the Hallelujah Chorus. As sampling a "day's job" on the same date he was off in the early forenoon for some visitation, conferring with a bevy of candidates for orders about luncheon time and winding up with presiding at a great Temperance Meeting in the evening. The Fulham rooks would be busy indeed cawing if they attempted to remonstrate against the present Bishop of London's "starting things" as he says they would at the idea of the Eighth Henry originating the Church!

But our story of London hospitality would be very incomplete if it did not tell of what might be called Californian hospitality in London. Awaiting us on our arrival were notes providing for our enjoyment from the American Ambassador and Mrs. Whitelaw Reid. And around the hospitable board of Dorchester House and in their private box at the opera, we experienced that warm hearted welcome which is their distinction to all that know them well worthy of the high position of the Representatives at the Court of St. James. The loss of Mr. Reid has been published to the world in international language but his death in these recent months has touched multitudes of hearts with a sadness and a sympathy for her who knew him best that does not appear in print.

Homes of those whose sojourn in California had taught us to value their friendship welcomed us with a hospitality which often took us away from our hotel. Sir Robert and Lady Balfour and Mr. and Mrs. Williamson made many a day and evening hour happy with the renewal of "old California times" and the London making of the new. And to find our Mrs. William H. Crocker in London and for us to spend an evening with her at her home and the opera was another case of Californian hospitality transplanted, as it was to find our Rev. Frank Stone with all his thought for our hotel reservation and intelligent getting about.

And with all this warm hearted hospitality from London friends, how much the Saunterer valued the hospitality from London Altars—like that which can be found any day and at different hours of any morning at St. Paul's Cathedral. A place to be stilled in all the stir of travel, a place to try to come to one's self in the outing from work, a place to carry world impressions to the Saviour of the world, a place to be thankful for manifold blessings in the Eucharist. Verily, to find the comfort of it all for one's self is more

firmly to fix the purpose to do what in him lieth to offer like provision for visitors so far as practicable in another Cathedral life nearer home.

WILLIAM F. NICHOLS.

The *Times*, London, recently published the following Reuter telegram from Calcutta: "A storm has been raised in the Roman Catholic community of India as a result of the issue of the Government circular laying down that the term 'Catholic' must not be officially used as synonymous with 'Roman Catholic,' because the claim of the Roman Catholic Church to universal Catholicity is disputed by other Churches on historical and other grounds." His Majesty's Government in India has now at length, therefore, rightly adopted the same line in regard to this matter as that of the Home Government. The English law and the English state recognize the claim of the English Church to Catholicity, and to be the Catholic Church in England instead of the Church of Rome.



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The Diocese of California

BISHOPS APPOINTMENTS APRIL

- 6.—II. Sunday after Easter. A. M., St. Peter's, San Francisco. Evening, All Saint's, San Francisco.
- 13.—III. Sunday after Easter. A. M., Canon Kip Memorial Mission, San Francisco. Evening, St. Mary's, San Francisco.
- 20.—IV. Sunday after Easter. A. M., Fruitvale. P. M., Elmhurst.
- 27.—V. Sunday after Easter. A. M., St. Mark's, Berkeley. P. M., St. Clement's, Berkeley.

A most helpful retreat for men was held at the Church of the Advent, San Francisco, beginning March 18.

The Rev. P. D. Daito, of St. John's Church, Tokyo, addressed the Woman's Auxiliary of St. Mark's Church, Berkeley, on February 28th.

It is expected that before long a rector will be secured for Trinity Church, Menlo Park. At present the parish is being cared for by the Cathedral staff.

The Rev. Edgar Ealand has left the diocese and returned to England. During his stay in California he endeared himself to all those with whom he came in contact.

A Choral society has been formed at the Good Samaritan Mission. The object of the organization is to stimulate interest in Church music. W. E. Wragby is the president.

All new members to the choir of St. Mark's Church, Berkeley, are hereafter to be admitted by a special service that will emphasize that the leadership of the music in the Church is a definite kind of ministry.

The Rev. Herbert P. Hames, of the District of Spokane, is taking a special course at the Church Divinity School of the Pacific. He has been added to the Cathedral staff and is taking work in San Francisco.

Plans are being formulated for the securing before long of a new home for True Sunshine Mission for the Chinese, Oakland. Deaconess Drant is much encouraged by the work in this neighborhood and a permanent building is sorely needed.

Mr. G. Frank Shelby, traveling secretary of the Brotherhood of St. Andrew, arrived in San Francisco during Holy Week and is registered at the Argonaut Hotel. He will visit a number of Churches in the Diocese in connection with the work of the Brotherhood.

The young people of the Good Samaritan Mission, San Francisco, are to give a play in the gymnasium of the Church, Twenty-fifth street and Potrero avenue, on April 4. Great pains have been taken in the production and its success seems assured.

Dean D. C. Gardner, chaplain of Stanford University, and the Rev. David Evans, rector of All Saints' Church, Palo Alto, have taken up the establishment of the work of the Church at Los Altos. This town, a new suburban community in the foothills on the short line to Los Gatos, is enjoying rapid growth.

The noonday meetings for men held daily in the Merchants Exchange building have been this year, as usual, of a most successful nature. Although most of the speakers were clergymen of the Church, a goodly number were representative ministers of other communions. Each one of them brought a message of interest and help to the gathering and the singing and responses were warm and hearty.

Noonday meetings for business women were held during Holy Week, under the auspices of the House of Church Women, the Daughters of the King, and the Y. W. C. A. The speakers were: Monday, Bishop William Ford Nichols; Tuesday, the Rev. William Rader; Wednesday, Father Joseph McQuaide; Thursday, the Rev. George E. Burlingame; Friday, Deaconess Helen Teck; Saturday, the Rev. Arch Perrin.

The Bishop visited San Jose and vicinity on Sunday, March 9. In the morning a class of eight was confirmed at Christ Church, presented by the Rev. A. L. Mitchell. At 3 o'clock in the afternoon the Bishop visited the asylum at Agnew, where he preached to the inmates. At 5 p. m. he made an address and confirmed a class at Trinity Church, San Jose, presented by the rector, the Rev. Halsey Werlein.

We have been asked to call attention to the following notice:

On April 14th and 15th an Immigration Congress is to be held in San Francisco, with its sessions at the Young Men's Christian Association building. A program of unusual interest dealing solely with the humanitarian aspects of the immigration question, will be presented.

The first session of this congress comes on Monday morning, April 14th, at 10 o'clock.

A lot has been purchased for St. Augustine's Church, Oakland, at Twenty-seventh and West streets. The building standing on the property is being utilized for Church purposes pending the obtaining of a more suitable structure. It is hinted that there is a likelihood of the congregation being able to obtain the old Church building of Trinity parish, Oakland, providing that work is begun soon on the new Community Center. The people of St. Augustine's are working hard under the supervision of the Rev. David R. Wallace.

The Good Samaritan Mission, San Francisco, has been completely renovated. The interior has been retinted and improvements have been made in several directions. A new Litany desk has just been given by Mrs. Mary A. S. Gibson

and two chancel chairs have been purchased.

The Rev. Edgar F. Gee has decided to devote himself exclusively to the work of St. Peter's Church, Rockridge, Oakland. Work was begun about a year ago in the growing district near Rockridge, and it is felt that there is room in this section for a permanent parish. Father Gee, it is understood, severed his connection with St. John's Church, Oakland, at Easter.

The campaign instituted by the Rev. Clifton Macon, the rector, and the people of Trinity Church, Oakland, to raise \$25,000 for a Community Center was a most successful one. All of the workers labored hard and as a result of the task when a halt was called to rest up for Easter, \$12,500 had been raised, with promises and prospects of \$5,000 more. This is surely a good showing. It demonstrates clearly the kind of timber the people of Trinity are made of, and it is announced as we go to press that they have renewed the campaign. In our next number we expect to have an account from the rector, telling of the results of the work and the methods employed to raise this large sum of money.

On March 6 there was formed a Cathedral Committee of the Good Samaritan, the members of which will look out for the interests of the work at the Good Samaritan Mission, San Francisco. The first meeting was held at the Church building and plans were made for the future. The members of the committee are: Bishop William Ford Nichols, Dean J. Wilmer Gresham, chairman; Archdeacon Emary and C. A. Newcombe, treasurers; George Dawson, secretary; the Rev. Walter Cambridge, the Rev. H. H. Howitt, the Rev. George Maxwell, the Rev. J. P. Turner, vicar of the Mission, Francis Carolan, George Hooke, A. L. House, Dr. A. H. Vance and H. A. Yeazell.

Meetings of the committee are to be held quarterly.

A large and successful meeting in the interests of the Deaconess School was held on February 20th, at the Fairmont Hotel, San Francisco, by invitation of Mrs. Francis Carolan of Burlingame, who is one of the managers. At Mrs. Carolan's invitation the Bishop began the addresses with a few remarks on the general importance of women's work. The Warden of the School, the Rev. E. L. Parsons, followed by sketching in outline the history of the ministry of Deaconesses and the beginnings and growth of the school. Deaconess Hodgkin then told of the work of those in training and the conditions in the school. It is hoped as a result of this meeting that many more people will be interested and will want to help. It has been proved without doubt that a school of this kind is needed on the Pacific Coast and the managers feel that the time has come when the school should have its own building. Steps are now being taken for the buying of a suitable lot, and \$1,000 has already been raised.

Mrs. William Ford Nichols, with the co-operation of the Rev. Edward Morgan, rector of St. Luke's Church, San Francisco, arranged for a series of Lenten hours. These consisted of meetings held at the homes of different Church women and were devoted to the discussion of religious topics during the Lenten season. After each session tea was served and the affairs were well attended by the ladies, who expressed themselves as having profited much through the idea.

The first gathering was held at the home of Mrs. W. B. Bourn, 2550 Webster street, at which the Rev. Edgar Ealand, late chaplain of the Seamen's Institute, and the Rev. Matthew Mullineux, the new chaplain of the same institution, were the speakers. The hostess at the second meeting was Mrs. Horace Pillsbury, whose residence is at 2838 Pacific avenue. On this occasion Mrs. Abbott, of the Daughters of the King, told of the work at the mid-day rest room. The third session was at the home of Mrs. Joseph Grant, Broadway and Webster street, when Deaconess Drant told of her work among the Chinese. Mrs. George Pope entertained at the last gathering at her house at 2728 Pacific avenue, on which occasion the Archdeacon was the speaker.

A COURT OF INQUIRY

"St. John's Rectory, Ross, California.
"The Right Reverend William Ford Nichols, D.D., Bishop of California.

"Right Reverend and Dear Bishop: Inasmuch as the daily papers of San Francisco have printed certain statements made by a person living in this parish; and as these statements reflect upon my moral character, and have, by their publication caused 'evil reports to be current' concerning me, I hereby request 'that an investigation be made concerning such evil reports,' and ask you to appoint a Court of Inquiry for the purpose, according to the provisions of Sec. 531 (d) of the Manual of the Diocese of California.

"I beg to remain, dear Bishop,

"Yours respectfully,

(Signed) "HUBERT COWLEY-CARROLL.

"March 6th, 1913."

On receipt of this communication, the Bishop immediately appointed the court, which is composed of the following members: The Rev. John Bakewell, D.D., of Oakland, president of the standing committee, chairman; the Rev. Edward L. Parsons, rector of St. Mark's Church, Berkeley; the Rev. C. N. Lathrop, rector of the Church of the Advent, San Francisco, and Archibald C. Kains, all of the standing committee, and James P. Langhorne, the Chancellor of the Diocese.

The members of the court have already begun their investigations, and the result of their findings will be made public in these columns in due course.

For the loss of an arm, which ended his eligibility for the Roman Catholic priesthood, Patrick A. Monahan, 19 years old, of Summit Avenue, Jersey City, N. J., has filed papers in the Hudson County Circuit Court in a suit for \$15,000 against the Lackawanna railroad. He was a student at Seton Hall College, when on October 16, 1911, he fell in boarding a train at South Orange and lost his right arm. He alleges the train started suddenly. Physical defect is a bar to ordination as a priest.

The Convocation of San Jose will meet on Tuesday and Wednesday, April 8 and 9, in Trinity Church, San Jose. The rector, the Rev. Halsey Werlein, Jr., is making careful preparations for the meeting. The topic for the Conference will be "The Resurrection," and there will be Missionary addresses by the Bishop and by Prof. Treat, who has but lately returned from the Orient. The devotional meetings which are always a feature of this Convocation, will be by Dean Gresham and Dean Gardner. There will doubtless be a large attendance of the laity at these meetings to hear these old favorites of San Jose people, and to hear the papers which are to be presented by some of the newer clergy of Convocation.

THE LATE MISS AUGUSTA HART WILLIAMS.

The death at her home in Hartford, Connecticut, on the 21st of February, of Miss Augusta Hart Williams gave new inclusiveness in Paradise to the All Saints' Collect for not a few in California. Her life, which had a little more than rounded the three score and ten, had left her for many years the sole survivor of a notable Hartford family circle, her father being a leading citizen and member of the bar of his day, the late Oliver Ellsworth Williams. A devout Communicant and worker of Christ Church, Hartford, her record in its parish activities was for many years that of a leader of wide initiative and efficiency, with a personal piety typical of the best fruitage of the Church. As the years led her to relinquish her general parochial duties into other hands, her strong Christian character interpreted itself more and more into constant instinctive thought and deeds for others "like a silent dew."



Miss Augusta Hart Williams.

She was ever on the lookout for comforting thoughts in verse and prose to distribute. And as years went on, her personal ministrations and gifts would cover a whole gamut of human suffering and joy. A poor drunken woman staggers against her in the street, she spends days in a following-up rescue work. A boy is eager for an education, she gives the necessary funds and encourages him with correspondence during his course. She is the "succorer of many" at a large Retreat for those afflicted with mental trouble, and so her prayers and offerings and benefactions and kind thought for her friends went on through her earthly days.

She made several visits to California and here her characteristic efforts for others were much in evidence, in taking up individual cases when she could help, in the maintenance for a while of a "Helpers' Home" for the "weary and heavy laden," in the work of our Good Samaritan Mission; in our Divinity School, her money contributions to which have been crowned by a liberal provision towards its endowment in her will.

The writer of this praises God for the blessing she was as a parishioner in the days of his Christ Church rectorship and for her example in all these years in which he has known her as having so blessedly illustrated that trait of her Master phrased by St. Peter, He "went about doing good."

WILLIAM F. NICHOLS.

THE NOON-DAY SERVICES AND THE BROTHERHOOD OF ST. ANDREW.

The permanence of the noonday services in the Merchants Exchange Building on California street is becoming more apparent as the years roll by. The same faces are seen year after year, showing that this brief period of one-half hour every day during Lent is looked forward to and appreciated. The addresses given by the clergy of our own Church and different denominations rang with the clear note of truth, equity and self-sacrifice. Another splendid feature of it all was the hearty singing which resounded through that immense building. Mr. George H. Andrus was the same untiring leader as usual, and the Brotherhood of St. Andrew, if it had no other reason for existence, would be worth the while. Not only is it fulfilling its purpose in drawing men nearer to Christ, but it is showing to the world that Christian men of many different faiths can worship together in the spirit of love and affection toward each other. We ought all to pray earnestly for unity, especially unity of act and deed, and in those prayers let us thank God that such strides have been made as these noonday services, and the Kearny Street Mission exemplify, and that men are not more bitter toward their brothers in Christ because of difference of opinion than they are towards those who care not whether Christ lived and died and rose again.

The following resolution was passed at the last gathering, Saturday, March 22:

"For many years now the Red Cross of St. Andrew, at the entrance to the Merchants' Exchange, and at sundry downtown corners, has beckoned busy men to pause for half an hour, every week-day throughout Lent, and turn heart and mind to the God that some of us ignore and the best of us but half remember during the stress of life in office and store. Thousands have thus day by day been bidden, of whom each noon a few score have been moved to repair to this upper room for counsel, prayer, and praise. We count this a privilege and many of us can testify that it has been a blessing. For this, thanks are due not only to God, the Giver of all good, but also to men His instruments. We would therefore record our hearty thanks, first to the Chamber of Commerce for the free use of this commodious and well-situated room; secondly, to the Brotherhood of St. Andrew, and more especially to that one member of the Order who has year after year borne with unexampled devotion the many details incident to the provision of these Lenten meetings, and lastly, but with no less emphasis, to the gentlemen of the clergy who have given us of their best to help us in our striving for the best. Nor would we fail to thank most warmly the gentleman who at the organ has daily led us in the singing. Finally, we would express our hope that these meetings may be continued throughout the years, so long as men shall continue to do business within reach of this historic spot, the center of commercial life upon the Pacific Coast, to the end that this life may ever grow sounder, more honest, more unselfish and more pleasing to Almighty God, its only abiding foundation."

F. T. F.

Don't cultivate a "grouch" and don't get angry; I wouldn't give five cents for a man without a temper and I wouldn't give one cent for a man who can't control it. Sunshine and roses bring happiness and peace, frowns and thorns bring only sorrow and discontent.

The Woman's Auxiliary

WOMAN'S AUXILIARY.

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-President, Mrs. J. O. Lincoln, Church Divinity School, California and Taylor Sts., San Francisco.

Secretary, Mrs. A. M. Lawver.

Acting Secretary, Miss M. A. Hawley, 528 27th St., Oakland. Phone Oakland 7406.

Treasurer, Mrs. A. C. Kains, 828 Francisco St., San Francisco.

Treasurer United Offering, Miss Lena Gibbs, 3565 Washington St., San Francisco.

Treasurer Bishops' Auxiliary Fund, Mrs. Lloyd M. Robbins, 2203 Sacramento St., San Francisco.

Recording Secretary, Miss Kate W. Stoney, 3294 Jackson St., San Francisco.

Secretary of Babies' Branch, Mrs. W. F. Nichols, 2515 Webster St., San Francisco.

Secretary of Junior Auxiliary, Miss Rachel R. Best, 30 Rivoli St., San Francisco.

Secretary of Missions Study Classes, Mrs. C. Edward Holmes, Belvedere

Correspondent of Church Periodical Club, Mrs. Gaillard Stoney, 3294 Jackson St., San Francisco.

The April meeting of the Diocesan Branch will be held at the Pro-Cathedral, Monday, April 7th, at 2:30 p. m.

The March meeting was held at the Cathedral Mission of the Good Samaritan, on Monday, March 3rd. Mrs. Sellwood, presiding in the absence of Mrs. Lincoln. The opening prayers were said by the Rev. J. P. Turner. There was a representation of fifteen branches. A message of affectionate greeting from Mrs. Monteagle was given. The members of the Auxiliary were invited to attend a Quiet Day at the Church of the Advent on the 7th. The committee appointed to co-operate in preparing for a Woman's Congress of Missions in 1915, reported a request for two dollars for postage, etc. The sum was voted from the treasury. Deaconess Dorsey asked for callas to be sent to Sonora and Tuolumne for Easter. There was a discussion of work for Easter and Alaska boxes.

The Rev. F. H. Church then told of the work of the city missions, speaking briefly of the Oriental Missions, the Cathedral Missions, and the work at the Relief Home and County Hospital.

Mr. Church said that there was a prospect of St. Augustine's and True Sunshine soon being in their own buildings in Oakland. At St. Barnaba's Mission the work can be extended in the direction of clubs, when parts of the building can be partitioned off. The Mission of the Transfiguration needs an altar, and hopes it may receive one from the Auxiliary.

Mrs. Sellwood said a few words in recommendation of the Missions Study Text-book, "Japan Advancing—Whither?" advising everyone to read it, whether a member of a study class or not. The offering was given to St. Barnaba's Mission.

The new font, a gift of the Junior Auxiliaries and Sunday Schools of the Diocese, is in place at All Saints' Mis-

sion, Elmhurst, and is greatly appreciated by the members of the mission, who extend hearty thanks to the donors.

An interesting fact, known only to the Diocesan Junior Secretary, is that while the branch of the Junior Auxiliary of All Saints' Mission is one of the smallest it contributes more regularly each year to the Font Fund, not neglecting its other obligations, than any other Junior branch in the Diocese, and we are heartily glad to have been able to place a font in the Mission this past year.

RACHEL R. BEST,
Diocesan Sec., Jr. Aux.

PRAYERS FOR CHILDREN.

A splendid collection of children's prayers has been printed by the Sunday School Committee of the House of Church Women. As far as we know, it is the best and simplest to be found in the Anglican Communion.

These leaflets may be obtained from Miss Fiedler, 1215 Sacramento St., San Francisco, at five cents each, or \$4.00 per 100 post paid.

The Committee has already begun to collect prayers for adults. This leaflet will be out in the fall. Kindly help by sending to Miss Fiedler any prayer for times and occasions which you have known and loved.

The Old Testament books set to music may be obtained at same address at two cents a sheet.

ASCENSION DAY SERVICE FOR CHILDREN.

Among the great days of the Church year there is one which receives far less than its due honor and observance. Christmas, with its ancient carols, its holly and evergreen garlands, its brilliantly lighted tree and gifts of love, has a firm place in the hearts of old and young. The sweet and solemn services in the hush of an Easter dawn, the scent of flowers, the hymns of triumph, make an impression on the young mind never to be forgotten. Palm Sunday, also, is a day that makes its distinct mark on the mind of children. This day may very fitly be celebrated by a special Church Service for children, as one of the two occasions on which we are especially told of our Lord's coming into close relation with children. Such a service which I recently attended at the Church of the Good Shepherd, Berkeley, began with a vested choir of children singing,

"All Glory, laud, and honor
To Thee, Redeemer, King,
To whom the lips of children
Made sweet Hosannas ring."

After the Lesson for the Day, baptism was administered to six children, two of

them in the vestments of the choir. The congregation of children was most reverent and attentive to the simple words of the rector, explaining the origin of Palm Sunday, and the meaning of the ceremony they had just witnessed. The offering of the mite boxes allowed each child to take a real share in this beautiful service, which, I am sure, was an occasion not to be forgotten by the little ones.

If the celebration of Ascension Day is to take its due place among the most important in the year, the children must learn early to reverence it.

At the March meeting of the Sunday School Commission of the House of Churchwomen, it was decided to request that, wherever possible, a united meeting of Sunday Schools should be held on Ascension Day. That the singing may be hearty and that the children's minds may be kept on the teachings of our risen Lord during the Great Forty Days, it is advised that the Sunday Schools teach the words and music of the following hymns, to be sung on that day: Nos. 545 (second tune), 374, 450, 387 and 132, all to be sung to the first tune given.

This union service will be held in San Francisco at three o'clock on Ascension Day, May 1st, at St. Luke's Church, for all the Sunday Schools. Services will also be held in Oakland and Alameda, but the place and hour are not yet announced.

As it has been the custom at St. Mark's, Berkeley, to hold an evening service, no other service especially for children will be held, but the children of all the Sunday Schools are invited to attend this service.

Meanwhile, let the teachers in all the classes keep the minds of the children fixed on the words and acts of our Lord in his many appearances to the disciples after his Resurrection, and his last farewell to them as He was taken up out of their sight. Then will they be prepared on Ascension Day to share in the beautiful collect for the day—

"Grant, we beseech Thee, Almighty God, that like as we do believe thy only begotten Son, our Lord Jesus Christ, to have ascended into the heavens, so ye may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen."

ANNA HEAD.

The Rev. Theodore Irving Reese was consecrated Bishop Coadjutor of the Diocese of Southern Ohio, on Tuesday in Easter week, which was also the Feast of the Annunciation, at Trinity Church, Columbus, Ohio: The Consecrators were: The Bishop of Southern Ohio, the Bishop of Ohio, and the Bishop of Massachusetts. The Bishop of Massachusetts was the Preacher, and the Presenters were: The Bishop of Rhode Island and the Bishop of Arizona. The Attending Presbyters were: The Rev. John M. McGann and the Rev. Charles E. Hutchison.

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General Church News

Bishop Lawrence, of Massachusetts, will ask for the election of a Suffragan Bishop, when the Diocesan Convention meets, on April 9th.

So far Magistrate Wragge, of York, England, stands to lose \$100. He promised the town drunkards, men and women, \$5 each if they were not arrested in 1913, and all have made good to date.

Bishop Gray of Southern Florida, who is in his seventy-ninth year and has completed twenty years in the episcopate, announces his intention of resigning his jurisdiction at the time of the approaching General Convention.

The Rev. William W. Greene, one of the oldest clergymen of our Church in the United States, died at his home in Cambridge, Md., on Friday, February 14th, after a short illness. Mr. Greene would have been ninety-two years old, if he had lived until next April.

December 29, 1912, will be forever marked in the Church in India as the day upon which the first Indian bishop was consecrated. The ceremony occurred in Calcutta. The new bishop is the Right Rev. V. S. Azariah. He will be an assistant to Dr. Whitehead, Bishop of Madras.

The largest single legacy ever left for foreign missions, that of Robert Arthington, late of Teignmouth, Devon, England, places four and a half million dollars in the hands of the Baptist and the London Missionary Societies, "for the purpose of spreading knowledge of God's Word among the heathen."

The Rev. Kirsopp Lake, professor of early Christian literature and New Testament exegesis at the University of Leyden, Holland, is to lecture at the Episcopal Theological School, Cambridge, next academic year. The Cambridge institution has invited the distinguished foreign scholar to fill the chair of New Testament exegesis and word has just been received of his acceptance.

The latest report from the treasurer of the Board of Missions indicates that the gifts of the Church are not quite keeping pace with the record of last year. They should not only do so but make a considerable advance if there is to be a clear record at the time of the General Convention next fall. Now is the time for each parish and mission to make an energetic effort to meet its responsibilities.

Miss Dodson of St. Mary's Hall, Shanghai, says: "The revolution has changed everything and the women are striving to take their place in the social world. They are much more open-minded and less prejudiced against Christianity. We must have new land and more buildings to meet the demand which is the most pressing need of this mission field today. There are now 170 girls in a school built for 150."

Professor Frederick Starr, who holds the chair of Anthropology in the University of Chicago, has recently returned from a tour in Africa. He spent a month in Liberia and visited our Church schools

there. He speaks in the highest terms of what is being accomplished. He says: "For all of Bishop Ferguson's work which I saw, I have only words of praise. There is in it the nearest approach to tolerance, union, brotherhood and mutual helpfulness seen by me during my visit."

Fifteen members of Trinity Parish, Bristol, R. I., have made a canvass of the congregation. From 206 resident communicants 131 subscribers for missions were secured. The total subscribed for general mission work was \$378.94. Last year, Trinity's apportionment was \$241, upon which less than \$28 were given. Here, then, is an increase of more than 1000 per cent. The canvass also resulted in just about doubling the regular income for parish support. More important still, as one result of this effort, the rector says more people are coming to church.

The Cathedral of St. James in Anking, China, was recently consecrated. The series of services held in connection with the consecration attracted great crowds of non-Christians, it being necessary to keep policemen at the door to prevent overcrowding. At the same time the great heathen temple in a neighboring square was being transformed into a market and the images of its gods—quite useless under present conditions—were unceremoniously dumped into the river. Such is the opportunity which the Christian Church has to supply a better faith to China in place of that which she is losing.

The "Missionary Review of the World," in its January number, gives statistics with regard to foreign missions, showing that 24,000 foreigners are engaged in missionary work, of whom 6,700 are ordained clergy. Nearly five times as many natives in the different fields are engaged in carrying the Gospel to their own people. Hospitals and dispensaries number 1,700 and there are 2,400 colleges and other institutions of higher learning, with 129,000 students. Of primary and other schools there are 33,000 with a million and a half of pupils. Last year \$30,500,000 was contributed, half of it from the United States. In addition to this the foreign mission field itself gave \$8,000,000.

The will of Robert Arthington of Teignmouth, Devon, England, who recently died, has been proved and published. The estate is estimated at approximately \$5,000,000.00, of which the greater part is left to two London missionary societies. The Baptist Missionary Society will receive \$2,000,000.00. This is probably the largest single bequest ever made to missions. In his will Mr. Arthington provided especially for the distribution of the Bible. He directed that there shall be given "to every tribe of mankind that has them not, and which speaks a language distinct from all others, accurate and faithful copies of at least the Gospels of St. John and the Gospel of St. Luke, together with the Book of the Acts of the Apostles, printed in the language of that tribe." He further advised that "at least ten or twelve persons of each tribe be taught how to read, and in some cases perhaps one tribe of people, some of whom know how to read and have printed

gospels, may be urged to evangelize some other tribe or tribes, and may teach them to read. It is my wish that, everywhere in all Africa, in South America, in Central America, in Asia, in the South Sea Islands and in the Indian Archipelago all tribes and great populations, destitute of the said gospels in print, should by some means be reached promptly, the actual heathen first, and put in possession of the gospels."

NOTICE

More than 1000 missionaries in the United States—bishops, other clergy, teachers, nurses and physicians besides 200 missionaries abroad and an equal number of native clergy and other helpers look to the Church's appointed agent.

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Literature of the Day

The Ministry of the Word. Canon Newbolt, M.A. Longmans.

The opening sentence of this remarkable book is a quotation from Dean Church, who, speaking to clergy said: "that one of the things we shall least like to meet at the Day of Judgment will be our sermon." A good many of us will not have to wait for that far off event. The book differs from nearly all of this type in that it is not so much advice to the ministers of the word about methods and so on, as a remarkably outspoken, incisive, drastic arraignment of them as a class. He blames them largely for the depreciation of the sermon in the eyes of the laity, for the fading out of Sunday, and—for a few other things. There is not a note of self-sufficiency or assumption in the book, the author earnestly deprecates any conclusion of that sort. It is as earnest as it is outspoken, and it is outspoken about precisely those things the clergy are most to blame for and need to mend without delay. It is not altogether pleasant reading any more than wholesome medicine is always soothing, but like the medicine it had better be taken, both for the good of one's own soul and for the larger good of the souls we are bidden to care for. It is not a book to borrow for the sake of a perfunctory reading, but one to buy and keep and turn to again and again, just as it is necessary to many people to have recourse to a sharp tonic at intervals more or less frequent. Canon Newbolt's earnestness and intense spirituality are too well known to need vindication and therefore it is hardly necessary to observe that the plain language is rather that of a prophet constrained to speak than of a censor delighting in his vocation.

Pentateuchal Studies. H. M. Wiener, M.A. Bibliotheca Sacra Co., Oberon, Ohio. \$2.15 mailed.

The author is an English Barrister and he seems to be moved by a desire to pulverize those who come under the designation of Higher Critics, or rather who are accounted so. But neither his methods nor his terms are of the temperate kind that befit a scholar engaged in such discussion. As for instance in the preface, discussing certain representative men and methods, he observes: "The fourth method is the most regrettable of all. It consists of the deliberate misrepresentation of facts and is practised by Doctors Skinner, Briggs and Driver." The most superficial knowledge of the work and the personal reputation of these men is enough to convict the author either of loss of temper resulting in judicial blindness, or of wilful perversion of facts. One may not, perhaps, be prepared to accept all the conclusions of these three doctors, but their learning probably equals that of Mr. Wiener and in other regards they seem to occupy a somewhat higher plane. The present writer is not in the least degree competent to judge on questions of scholarship between the learned author and the man against whom he makes so

grave a charge. But it does seem rather clear even to one "occupying the room of the unlearned" that the gain of a controversy dominated by such a spirit is rather with those who are outside. And so far as Mr. Wiener's book is concerned, one prefers ignorance to the questionable bliss of such enlightenment as his book might afford.

Anti-Christ and Other Sermons. F. N. Figgis. Longmans. \$1.60 net.

Sermons—yes, certainly, so labeled, but they are an untraveled way beyond the average sermon of the hour, and in many respects are a new departure from accepted methods. The mark of a richly cultivated mind is upon all of them, but there is also the fervid, all but passionate intensity which counts all things but loss for the sake of Christ, and to whom nothing matters greatly but the things that touch the soul's relation to Him. They are not sermons for the many, perhaps, are not plain enough for those who occupy the place of the unlearned, but the cultivated need to be preached to quite as much as the others, and Dr. Figgis' clear and startling voice has more than one thing to say that they need to take heed to. As a rule we have to confess that sermons are not enlivening reading and will stand a large amount of judicious skipping, but no such process is possible with these.

The Bible for Home and School—Judges. E. L. Curtis, Ph.D., late Professor of Hebrew, Yale. MacMillans. 75 cents.

There can be no doubt as to the competency of the author to deal with this difficult book and he has done his work under the light of modern criticism, and as it appears has done it remarkably well. His conclusions may be cavilled at by extreme conservatives, but he is probably more right than they are. It is a great help to the right understanding of the Book of Judges anyway.

Considerations for Lent. Vernon Staley. Young Churchman Co.

A good little book for Lent and we regret that we did not receive it in time enough for pre-Lenten notice.

Poor Dear Margaret Kirby. Kathleen Norris, Author of "Mother." MacMillans. \$1.30 net.

Ever since "Mother" kindled the hearts even of blasé story-readers by recalling them to a consciousness of reality and the possibilities of interest in the very homeliest ways of life, they have been seeking her stories in the magazines with reckless expenditures of patience and cents, but only to be rewarded with a find at rather long intervals. They persevered, however. Now these story children are gathered into a sheaf and a remarkable and altogether cheery, pleasant gathering it is. Some are pathetic, others are amusing, all of them are clever, but through every one of them runs that golden thread which redeemed "Mother" from the tiresome monotony of problem novels and the rank of "Best Sellers." Most of us find it inconceivably pleasanter to saunter through green fields and lovely scenery, than to grind along a hard pavement through unlovely streets. That is just the difference between Mrs. Norris' writings and the bulk of up-to-date novels.

One Woman's Life. Robert Herrick. MacMillans. \$1.35 net.

By no means an attractive woman, put her in what light you will. One has to confess to a growing consciousness of dislike to her from her first appearance, and a sigh of relief when the last chapter sends her off to California with a new husband, and the assumption, not the hope that "she lived happily ever after." It is a good thing to assume, but rather a key to the book that it is an assumption, not a certainty, not even a hope.

Deering of Deal, or the Spirit of the School. Lotta Griswold. MacMillans. \$1.25.

A thoroughly good, wholesome boys' book, entirely free from that fatal priggishness Dean Farrar coined a name for when he imagined his impossible Eric. Deering is good and manly, also he is a gentleman, plays the game invariably, often to his own hurting, knows how to take care of himself and is not by any means free from the infection of nature. Here and there one seems to catch an echo of Stalkey, but there is no doubt about it in Mr. Boyleston, who at once suggests the unlimited beast in Kipling's book, Mr. King. There are such men, possibly, but one had rather not meet them—even in a story. Mr. Royleston may be necessary to the story, but we wish the author had done with him as Trollope with Mrs. Proudie—killed him, at all events before the Prefect's election. The Head of Deal was miserably weak at that crisis.

Correct Pronunciation. Dr. Abernethy, Ph.D. Merrill Co., New York.

It is rather a large assumption for any one man, however learned he may be, to assume infallibility in this regard which the very issue of the book suggests. However, it seems to be correct in the main and may be useful helping lame dogs over stiles, but we confess to unfaith in these absolute manuals.

Two envelope books from the Pilgrim Press, Boston, 25 cents net.

The Genius of the Pilgrim. Dr. G. A. Gordon.

The Little David of Smyrna. G. Allen Knight.

Also four volumes, 50c each, of very excellent notes for Sunday School Lessons. These notes are compiled by a first rate man in England, under the supervision of H. A. Lester, Director of Sunday School Work in the Diocese of London.

A box of beautifully conceived and executed Easter Cards from Messrs. Dutton, New York, came to hand too late for notice before Easter, to our great regret.

Once more may we try to convince certain publishers that such a vague address as "Pacific Churchman, San Francisco," will not ensure speedy delivery anywhere, and will surely involve a long delay before it reaches the proper quarter, even if the Post Office succeeds in delivering it. The right address for all literary matter is The Revd. H. Howitt, Mill Valley, Marin County Cal.

H. H.

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Letters to the Editor

NATIONAL CONFERENCE OF CHURCH CLUBS.

PACIFIC CHURCHMAN:

The National Conference of Church Clubs of the United States will hold meetings in Boston next May (the exact date I have not yet ascertained), and if any member of our diocesan Churchmen's Conference could make it convenient to attend, it might result in the National Conference holding their meeting here in 1915, and such a gathering would undoubtedly be of a most interesting and profitable character. I should be much pleased to hear from any laymen in regard to this possibility, and hope to have further details within the next fortnight.

GEO. E. BUTLER,
Ross, Cal.

ANNOUNCING "THE EPISTLE" AND "THE HOLY GOSPEL."

To the Editor of THE PACIFIC CHURCHMAN:

It seems to me, a layman, there is more multiformity and less uniformity in announcing "The Epistle" and "The Holy Gospel" than anything in the Church's services I know or can think of, especially considering the apparent explicitness of the fourth rubric, on page 224 of our American (and not dissimilar English) Prayer Book. I venture to say that, for instance, on the Fifth Sunday in Lent, "The Epistle" may have been announced in about every one of these different ways: The Epistle is written in the Ninth Chapter (1) of the Hebrews,

- (2) Of Saint Paul's Epistle to the Hebrews,
- (3) Of Saint Paul to the Hebrews,
- (4) Of Saint Paul the Apostle to the Hebrews,
- (5) Of Paul to the Hebrews,
- (6) Of Paul the Apostle to the Hebrews,
- (7) Of the Epistle to the Hebrews,
- (8) Of the Epistle of Saint Paul to the Hebrews,
- (9) Of the Epistle of Saint Paul the Apostle to the Hebrews,
- (10) Of the Epistle of Paul to the Hebrews,
- (11) Of the Epistle of Paul the Apostle to the Hebrews,

(12) Of the Epistle of the Apostle Saint Paul to the Hebrews,

(13) Of the Epistle of the Apostle Paul to the Hebrews,

(14) Of the Apostle Saint Paul to the Hebrews,

(15) Of the Apostle Paul to the Hebrews,

(16) Of that to the Hebrews,

(17) Of that of Saint Paul to the Hebrews,

(18) Of that of Saint Paul the Apostle to the Hebrews,

(19) Of that of Paul to the Hebrews,

(20) Of that of Paul the Apostle to the Hebrews.

Each of the above-mentioned forms of announcement would, of course, be followed by the words "beginning at the Eleventh Verse." And if twenty other Epistolers, each using one (and a different one) of the aforementioned forms of announcement—only with the words "for The Fifth Sunday in Lent" interpolated between "Epistle" and "is written"—then that Sunday's Epistle was announced in forty different ways. In our American (and, of course, English) Prayer Book "The portion of Scripture appointed for the Epistle is written" in Isaiah four times, in Jeremiah, Joel and Malachi once each, in The Acts fourteen times, and in the Revelation four times. While one Epistoler will say "The portion of Scripture appointed for the Epistle is written in the — chapter of Isaiah" (Jeremiah, Joel or Malachi), another will say "of the Prophet," and still another "of the prophecy of Isaiah" (or Jeremiah, Joel or Malachi, as the case may be). While one Epistoler will say, "The portion of Scripture appointed for the Epistle is written in the — chapter of The Acts," another will say, "of The Acts of the Apostles," and still another "of The Acts of the Holy Apostles." And while one will say, "of Revelation," another will say "of The Revelation," and still another "of The Revelation of Saint John the Divine." Also, on announcing "The portion of Scripture appointed for the Epistle," on Saint James' Day, 25th July, where it "is written in the Eleventh Chapter of The Acts, beginning at the Twenty-seventh Verse," one will think he ought to say, and so adds, "and part of Chapter

Twelve." Also remember that the words "for Saint James' Day" might be interpolated between "Epistle" and "is written." Thus there appears to be over two hundred different ways of announcing "The Epistle" and "The portion of Scripture appointed for the Epistle" on only five Sundays and twenty-one Holy Days that I have in mind—but which I feel I must not lengthen this letter to enumerate.

"The Holy Gospel" for The Fifth Sunday in Lent may have been announced in all four of these ways, *i. e.*, "is written in" (1) "the Eighth Chapter of Saint John," (2) "of the Gospel according to Saint John," (3) "of the Holy Gospel according to Saint John," and (4) "of that of Saint John"; of course, in each case, being followed by the words "beginning at the Forty-sixth Verse." Some Gospellers, on the Sunday After Ascension Day, will say, simply, "The Holy Gospel is written in the Fifteenth Chapter of Saint John, beginning at the Twenty-sixth Verse"; and a few others will add to that "and part of Chapter Sixteen."

As no interpretation of the rubric concerned has any doctrinal significance, why is it that our theological students are graduated from any seminary apparently so untutored in what may seem to be excellence of expression as to cause them to use tautological, and other than the best modes of announcing "The Epistle" and "The Holy Gospel"? I wish all concerned would at least consider or reconsider, if they have already considered) whether it is so necessary as to justify such apparent tautological expressions as, when announcing "The Epistle," to say it "is written in the Epistle"; or, when announcing "The Holy Gospel," to say it "is written in the Gospel," or "in the Holy Gospel"?

I will, gladly, refer applicants for information to a book I possess, treating on just such little niceties and to three pages therein—or even send each a copy of what is on those pages—dealing exclusively with the subject (and which is headed) "Of Announcing the Epistle and Gospel."

WM. STANTON MACOMB.
256 S. Thirty-eighth St., Philadelphia, Pa., Passion Tide, 1913.

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In the consecration of Bishop Azariah to the See of Dornakal, in India, a step of great importance has been taken. The new Bishop is the first native Indian priest to be raised to the episcopate, and we can see in his consecration what will in all probability be the commencement of a genuine Indian Church. Up to the present time, though many native converts have been ordained to the priesthood, the Bishops have all been supplied from England. In India the color line is a very grave and serious problem, and we congratulate the Church in India on the courage with which they have tackled this question. The new Bishop is a graduate of the University of Madras, and

was ordained in 1909. He has since been Superintendent Missioner of Indian Missions in the See of Tinnevely.

It has been definitely decided that the meetings of the House of Bishops and the House of Deputies of the General Convention and the luncheons will be on the grounds of the Cathedral of St. John the Divine, New York. It had been suggested that the meals be served elsewhere in the neighborhood. While these accommodations would be ample the exposure to the weather might be hazardous. Security and economy of time for the Bishops and the great company of clerical and lay deputies during the three weeks of daily meetings will justify the

expense incurred in fitting the buildings for the extraordinary use.

The Joint Commission on Social Service is planning for a special mass meeting, a series of conferences, and an exhibit during the second week of the convention. The mass meeting will probably be held in the Cathedral, on Wednesday evening, October 15th, and the conferences at some conveniently situated Church on Tuesday, Wednesday, and Thursday, October 14-16.

The Venerable Archdeacon Jenvey of St. Paul's Church, Hoboken, N. J., has announced that he will resign his charge in May. He intends making his home in California.

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